

SCRIPTURE MANUALS

FOR

CATHOLIC SCHOOLS

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ACTS OF THE APOSTLES

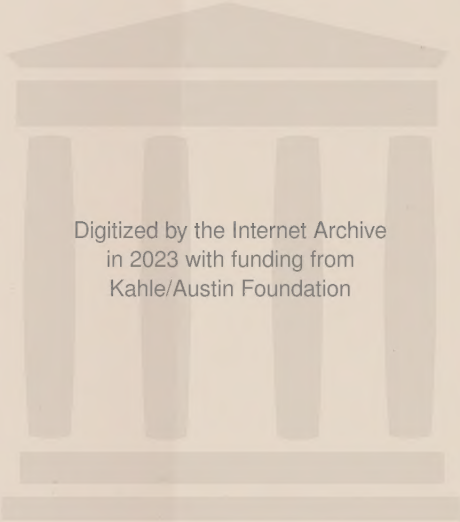
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FATHER JOHN SAMMON





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# SCRIPTURE MANUALS FOR CATHOLIC SCHOOLS

(ARRANGED WITH A VIEW TO THE OXFORD AND  
CAMBRIDGE LOCAL EXAMINATIONS)

EDITED BY THE

REV. SYDNEY F. SMITH, S.J.

## ACTS OF THE APOSTLES (CHAPTERS XIII.-XXVIII.)

BY THE

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## PREFACE.

THIS little volume forms the first of a projected series which it is hoped may prove useful, not only to those preparing for the Oxford and Cambridge Local Examinations, for whom it is primarily intended, but also for other Catholic readers. The series when completed will consist of five volumes—one on each of the three Synoptic Gospels, and two on the Acts of the Apostles. The volume on St. Luke will follow very shortly, the others in the order in which they are required for Examination purposes.

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*Christmas, 1896.*



## INTRODUCTION.

**Title of the book.** The word "Acts" (*πράξεις*) means "doings," and in the early centuries of the Church the term was used to denote what we should call memoirs or biographies. Thus we meet with the Acts of Philip, of Bartholomew, of Pontius Pilate, etc. It is improbable that the present title of the work was given by the Author himself, and there are different readings in the different MSS.—"Acts of all the Apostles," "Acts of the Holy Apostles," and in some simply "Acts". The Author would probably regard it as no more than "the second treatise," the Gospel being the first.

**The object or design of the work** in general was to instruct Theophilus in the history and growth of the Church. There are, however, certain features which it was evidently the Author's object to bring out prominently in the course of his narrative. One is that Christianity, far from being a kind of superior sect of the Jews, had become the right and privilege of the whole world. This was taught by both Apostles Peter and Paul, especially by the latter, who gloried in the title of the Apostle of the Gentiles. The Author is always careful to point out that the Gospel in every case is first preached to the Jews, but that these everywhere meet the overtures of St. Paul with the bitterest opposition. If he turns to the Gentiles, it is because he is compelled to do so by the attitude of his countrymen. For a Jew to preach the Gospel to the Gentiles was a bold and unpopular line of action to take, but the Author

shows that St. Paul was quite justified, not only by a special call from God to be "a light to the Gentiles," and by the accordance of this call with the terms of Old Testament prophecy, but by the numerous and wonderful conversions with which God had blessed his heroic zeal and self-sacrifice.

**The Author** was St. Luke. One thing is manifest from the book itself. It is by the same Author as the Third Gospel.

- (1) In the prefaces, both of the Gospel and the Acts, the books are dedicated to Theophilus.
- (2) In the preface to the Acts, the Gospel is called the "former" or first treatise; and we are to infer that the Acts is the second treatise.
- (3) The style of the language of the Acts is the same as that of the Gospel.
- (4) Technical medical terms are used in both books, pointing to the Author whom St. Paul called "Luke the physician, most dearly beloved".

That the common Author of the two books is St. Luke is a truth for which the constant tradition of the Church is the sole and sufficient witness.

There is not much known about St. Luke personally. He is mentioned but three times in St. Paul's Epistles. In Col. iv. 14, he is termed "Luke the physician, most dearly beloved". In 2 Tim. iv. 11, we read "only Luke is with me". And in the Epistle to Philemon, 24, he joins in the salutations of the Apostle. Some have also thought that St. Paul also refers to St. Luke in 2 Cor. viii. 18, "We have sent with him the brother whose praise is in the Gospel through all the churches". From the use of the first person plural in certain portions of the Acts, we learn that he joined the Apostle at Troas and accompanied him to Philippi (xvi. 10). When the Apostle departed from that town he seems to

have left St. Luke there (xvii. 1), and on his return to Philippi (xx. 6), St. Luke again becomes his fellow-traveller and accompanies him to Jerusalem. He appears again with St. Paul at Cesarea and sails with him to Malta and Rome.

From Tradition we learn that St. Luke was a native of Antioch, and that after St. Paul's death he preached in Greece and suffered martyrdom there. It is also said that he was a painter.

**Sources of the history.** Of the latter part of the Acts St. Luke was in a great measure an eye-witness; the rest he would have learnt from St. Paul and others. From the very circumstantial account given of St. Peter in the first part of the Acts, it would seem as if he had derived his information from the lips of that Apostle also. We must remember, too, that he spent some time at Cesarea (Acts xxiv.) in close companionship with St. Philip the Evangelist, who could give him information of the earliest days of the Church. That he made good use of these excellent opportunities is clear from the graphic and life-like character of his narrative.

**Theophilus** was in all probability a high Roman official, for St. Luke gives him the same title (*κράτιστος*) as was bestowed on the governors of Syria, Felix and Festus. He could not have been a Jew, for St. Luke explains to him the situations of Capharnaum, Nazareth, Arimathea, Emmaus, Mount Olivet. Nor is it likely that he was a Greek, for Philippi is described as the "chief city of part of Macedonia" (Acts xvi. 12). It would be hardly necessary to explain to a Greek that "all the Athenians employed themselves in nothing else but either in telling or saying something new" (Acts xvii. 21). The manner in which he describes "Phenice, a haven of Crete looking towards the south-west and north-west," and again, the phrases

"we came to a certain place which is called Good Havens," "a certain island that is called Cauda" (Acts xxvii.), imply that Theophilus was ignorant of Greek lands. But the difference is remarkable when St. Luke comes to Italy; Syracuse, Rhegium, Puteoli, Appii Forum, and the Three Taverns are passed over without any description. It is not unreasonable then to conclude that Theophilus was an inhabitant of Italy, and possibly one of the officials attached to the Emperor's Court, "the household of Cæsar" (Phil. iv. 22), where St. Paul made many converts.



# THE ACTS OF THE APOSTLES.

## CHAPTER XIII.

### ORDINATION OF SAUL AND BARNABAS.

1. Now there were in the church which was at Antioch prophets and teachers, among whom was Barnabas, and Simon<sup>1</sup> who was called Niger, and Lucius of Cyrene, and Manahen<sup>2</sup> who was the foster-brother<sup>3</sup> of Herod the tetrarch, and Saul. 2. And as they were min-

#### ANGLICAN AUTHORISED VERSION.

<sup>1</sup> Simeon.    <sup>2</sup> Manaen.    <sup>3</sup> Which had been brought up with Herod.

1. **Antioch.** Capital of Syria, on the Orontes. There were other towns of the same name, which were distinguished by an additional name, as Antioch of Pisidia (xiii. 14).

*Prophets and teachers* (προφήτης). Those who declared by divine inspiration the truths of God. In Ephesians iv. 24, prophets and teachers are mentioned with others, who like them received special gifts or "charismata". In the First Epistle to the Corinthians (xii. 10) the gift of prophecy is described. It did not necessarily include the power to foretell the future, but sometimes did (Acts xi. 28).

*Niger.* Probably so called from his swarthy complexion.

*Lucius of Cyrene.* Probably one of those "who came to Antioch preaching the Lord Jesus" (chap. ix. 20). Cyrene was a town of Libya.

*Manahen.* An Essene prophet of this name foretold the future greatness of Herod the Great. Perhaps the monarch in his gratitude carried off the prophet's son of the same name to his palace, and had him brought up with Herod Antipas, giving him the same state and education.

2. **Ministering.** This seems to show that some of the prophets and teachers were bishops also, but it was not necessary for a prophet to be a bishop, or a bishop to be a prophet.

istering to the Lord, and 3. Then they, fasting and fasting, the Holy Ghost said praying, and imposing their to them : Separate me Saul hands upon them, sent them and Barnabas for the work away. to which I have taken them.

*They preach in Cyprus ; Sergius Paulus is converted—*  
 vv. 4-12.

4. So they, being sent by Seleucia ; and from thence the Holy Ghost, went to they sailed to Cyprus.

Gr. *λειτουργεῖν*, which is the word used in Scripture for priestly sacrifice. From this is derived the word "Liturgy"—which is chiefly applied to rites concerning the Holy Sacrifice. Hence the Liturgies of St. James, St. Chrysostom, etc., were the terms used in the Eastern Church for the rites which were commonly supposed to have been compiled by these Saints for the Holy Sacrifice.

*To the Lord.* This would seem to imply that they were engaged in some service specially directed to the honour and glory of God, such as a Holy Sacrifice. Preaching would be ministering to men rather than God. Probably it was the Holy Sacrifice during which Saul and Barnabas were ordained to the episcopate.

*Fasting.* The prophets were evidently employed in a service of the Lord to which the serious preparation of fasting was necessary.

*The Holy Ghost said.* By an internal inspiration to which the prophets gave utterance.

*Separate Me* (*ἀφορίσατε δὴ*). The "δὴ" is emphatic. *Now* separate—"μοι"—for My special service. They were separated and chosen from the rest as "vessels of election," for preaching the Gospel to the world. *Taken them* (*προσκέκλημαι*), literally "called to," or "sent for".

3. *Then they fasting.* In the Gr. these tenses are aorist. Again attention is drawn to the fasting of the ministers, implying some specially religious work, such as the ordination service. All point to this act as one of ordination of Saul and Barnabas to the episcopate—the liturgy, the fasting, and imposition of hands. This probably took place A.D. 46.

4. *Sent by the Holy Ghost.* The newly ordained regarded their orders to set out as the voice of the Holy Spirit. Here St. Paul's First Missionary Journey commences. The account of it occupies chaps. xiii. 4—xiv. 26.

5. And when they were come to Salamina<sup>1</sup> they preached the word of God in the synagogues of the Jews: and they had also John in their ministry.
6. And when they had gone through the whole island as far as Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was Bar-jesu,
7. Who was with the proconsul,<sup>2</sup> Sergius Paulus, a prudent man. This man, sending for Barnabas and Saul, desired to hear the word of God.

## A. V.

<sup>1</sup> Salamis.<sup>2</sup> Deputy of the country.

*Seleucia.* The port of Antioch about sixteen miles off, founded by Seleucus Nicanor, one of Alexander's great generals.

*Cyprus.* The island was among other things famous for its copper, which the Romans therefore called "cuprum".

5. *Salamina.* Better, Salamis, a town situated on the eastern extremity of the island. It is now called *Famogosta* (*fama augusta*) from the brilliant reputation which the town gained for its heroic resistance for seventy years against the attacks of the Turks, to whom it yielded in 1570.

*John also in their ministry.* The word (*ὑπηρέτην*) means a subordinate official or personal attendant; he may have been employed in administering baptism. Some writers hold that he is the same person as St. Mark the Evangelist.

6. *Paphos* was at the western extremity of the island and the head-quarters of the proconsul. It was the centre of the worship of Venus, and notorious, even in those days, for its immorality.

*A sorcerer (μάγος).* The Magi originally came from Persia, and were the mathematicians and students of science of ancient days. They were held in great esteem by the common people as the possessors of some mysterious gift. Hence it came to pass that those who practised secret arts and sorceries were termed *magi*. *Bar-jesu* means son of Joshua or Saviour, a name borne by others besides our Lord.

7. *Proconsul.* The Roman provinces at this time were administered by proconsuls or *proprætors*. Those provinces that needed military control were placed immediately under the emperor, and were governed by *proprætors*. The peaceful provinces were under the

8. But Elymas the magician (for so his name is interpreted) withstood them, seeking to turn away the proconsul from the faith.

9. Then Saul, who also is Paul, filled with the Holy Ghost, looking upon him,

10. Said: O thou full of all<sup>1</sup> guile and of all deceit, son of the devil, enemy of all justice, thou dost not cease to pervert the right ways of the Lord.

11. And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell on him a mist and a darkness; and going about, he sought some one to lead him by the hand.

12. Then the proconsul, when he had seen what was done, believed, admiring at the doctrine<sup>2</sup> of the Lord.

#### A. V.

<sup>1</sup> Full of all subtilty and deceit. <sup>2</sup> Being astonished at the doctrine.

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jurisdiction of the Senate, and their governors were termed proconsuls. It is an indirect witness to the accuracy of St. Luke's narrative that he terms the governor a proconsul, as Augustus in A.D. 22 had placed Cyprus under the senatorial jurisdiction.

*Desired* (ἐπεζητήσεν). Eagerly sought and inquired.

8. Elymas. An Arabic name signifying much the same as *magus*, that is, a wise man (from the same root as the Turkish "Ulemah").

9. Then Saul, otherwise Paul. Henceforth the Apostle is known by his name Paul. Others think that as Saul was a Roman citizen he would have a Roman *cognomen* in addition to his Hebrew name, and be Saul-Paulus. As he was now entering upon his mission to the Roman world, it would be more convenient to be known by his Roman name. It is however a little remarkable that the name of Paul was adopted immediately after the conversion of Sergius Paulus.

10. Full of all deceit (παδιουπρία). A propensity to all kinds of iniquity. *Thou ceasest not*. The Greek has more force in the interrogative, "Dost thou not cease to pervert?" etc.

11. For a time. Showing that the punishment was meant to lead him to repentance. *A mist* (ἀχλύς). St. Luke here shows his medical knowledge. This is the term used for the disorder of the eyes where the patient sees everything through a mist or fog.

*They preach in Antioch—vv. 13-52.*

13. And when Paul and they who were with him had sailed from Paphos, they came to Perge<sup>1</sup> in Pamphylia: but John, departing from them, returned to Jerusalem.

14. But they, passing through Perge, came to Antioch in Pisidia; and entering into the synagogue on the sabbath day, they sat down.

15. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying: Ye men, brethren, if you have any word of exhortation to make to the people, speak.

A. V.

<sup>1</sup> Perga in Pamphylia.

12. **Admiring** (*ἐκπλησσομένους*). Better, marvelling, at the teaching of the Lord which could strike down so powerful a magician. Tradition has it that the Apostle made Sergius Paulus a bishop, and that he preached the Gospel in Spain.

13. **They that were with him.** Probably some other fervent converts joined the little band.

*John departing from them.* He was frightened, says St. Chrysostom, at the journeys and dangers of the missionary career.

*Perge.* Capital of Pamphylia, on the River Cestrus, about seven miles from its mouth.

14. **Antioch in Pisidia.** One of the cities built by Seleucus, in memory of his father Antiochus. It lay on the slopes of Mount Taurus. It was the capital of Southern Galatia.

15. **Synagogue.** Literally, a gathering together. It was the term applied to the meeting place of the Jews, where they assembled for prayer, discussion, and instruction. The principal officers were: (1) The "rulers" of the synagogue, also termed "elders," men of leisure who managed the business matters and settled disputes. (2) The delegate or minister who recited the most sacred portions of Holy Scripture. (3) The inspector or attendant; he was often the schoolmaster.

The service of the synagogue consisted of prayer, with reading and exposition of Holy Scripture. It seems to have been the practice, if a stranger entered who was qualified to give instruction, to ask him to do so. See St. Matt. iv. 23.

16. Then Paul, rising up, and with his hand bespeaking silence, said: Ye men of Israel, and you that fear God, give ear:<sup>1</sup>

17. The God of the people of Israel chose our fathers, and exalted the people when they were sojourners in the land of Egypt,<sup>2</sup> and with a mighty arm brought them out from thence.

18. And for the space of forty years endured their manners in the desert.

19. And destroying seven nations in the land of Chanaan, divided their land to them by lot:

20. As it were after four hundred and fifty years: and after these things he gave *them* judges, until Samuel the prophet.<sup>3</sup>

21. And afterwards they desired a king: and God gave them Saul the son of Cis, a man of the tribe of Benjamin, forty years.

22. And when he had re-

#### A. V.

<sup>1</sup> Give audience.

<sup>2</sup> Strangers in Egypt.

<sup>3</sup> After that he gave them judges about the space of 450 years; the Anglican Revised Version agrees with the Catholic version.

16. **Men of Israel.** This is St. Paul's first recorded discourse. A Summary is given at the end of the chapter.

18. Some versions have *ἐτροφοφόρησεν*, he nourished and fed. St. Paul may have had in mind the passage in Isaias i. 2, "I have brought up children and exalted them".

19. **Divided their land by lot.** Instead of *κατεκληροδότησεν* (be divided by lot) the best MSS. have *κατεκληρονόμησεν* (to bestow an inheritance). That is, God caused the Israelites to enter upon the land of Canaan as an inheritance destined for them.

Many of the Psalms seem to point to this idea of "inheritance". "I will give thee the land of Chanaan, the lot of your inheritance" (civ. 11). See also Ps. cxxxiv.

20. **As it were after 450 years.** After about 450 years, reckoning from the birth of Isaac, "the child of promise". From his birth till the exodus from Egypt 405 years passed. Add to these the 40 years of wandering in the desert and you have in round numbers 450. The Authorised Version reads: "And after that He gave them Judges, about the space of 450 years". The chronology alone will show this to be inadmissible, for the Judges ruled only 350 years.

22. **After My own heart.** This is quoted from 1 Kings xiii. 14.



moved him, he raised them up David to be king; to whom giving testimony, he said: I have found David the son of Jesse, a man according to my own heart, who shall do all my wills.

23. Of this man's seed, God, according to his promise, hath raised up to Israel a Saviour, Jesus:

24. John first preaching before his coming the baptism of penance to all the people of Israel.<sup>1</sup>

25. And when John was fulfilling his course, he said: I am not he whom you think me to be: but, behold, he cometh after me, the shoes

of whose feet I am not worthy to loose.

26. Men, brethren, sons of the race of Abraham, and whosoever among you fear God, to you the word of this salvation is sent.

27. For they who inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets, which are read every sabbath, judging *him* have fulfilled them.

28. And finding no cause of death in him, they petitioned of Pilate that they might put him to death.

29. And when they had fulfilled all things that were

#### A. V.

<sup>1</sup> When John had first preached.

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but it is not clear whence the next clause is derived, "who shall do all My wills". Perhaps it merely means to say that David was a man after God's heart, because he fulfilled all His wills or precepts. It may also mean that David carried out all God's wills or designs for His chosen people.

24. The whole of this verse is in the genitive absolute, and thrown in as a parenthesis. In English it may be rendered, "John first preached the baptism of penance"—the words used by St. Mark, i. 4, St. Luke, iii. 3. The baptism of penance was an outward sign of sorrow and repentance. It was only a preparation for the baptism of Jesus by which justifying grace was imparted.

25. Note St. John's humility.

26. The word of this salvation. In v. 23 he spoke of the *Saviour* Jesus; this His salvation is sent to you.

27. Judging Him have fulfilled them. In condemning Christ they have fulfilled the words of the prophets. See St. Matthew's account of the Passion, where the fulfilment of the ancient prophecies is insisted upon.

written of him, taking him down from the tree, they laid him in a sepulchre.

30. But God raised him up from the dead the third day:<sup>1</sup> who was seen for many days by those

31. Who went up together with him from Galilee to Jerusalem: who to this present time are witnesses of him to the people.

32. And we declare to

you that the promise which was made to our fathers,

33. This same hath God fulfilled to our children, raising up Jesus again, as in the second Psalm also is written: Thou art my Son, this day have I begotten thee.

34. And that he raised him up from the dead, to return now no more to corruption, he said thus:

A. V.

<sup>1</sup>Omit "the third day".

32. The promise of a future Redeemer.

33. In the second psalm. Some MSS. have in the "first psalm," thereby indicating that formerly the first and second psalms were joined in one. Others think that the phrase is interpolated, as the New Testament writers do not usually give the numbers of the chapters quoted by them.

*Thou art My Son.* The second psalm may fittingly be described as a triumph of Christ over His enemies. The Gentiles and peoples rise up against Christ to kill Him; but He is the Son of God, and through the merits of His Passion the Gentiles are given by God into His hands.

*This day* is the expression for eternity. There is no past, no future with God, but one mighty present. Christ is therefore the Son of God for all eternity. It was not possible that the body assumed by the ever-living Son of God should be shut up in a tomb and decay after the manner of men, and so the power of God raised Him up from the dead. This was also foretold by the prophet Isaias when he said, "I will give the holy faithful things of David," lv. 3. The "holy things" are the holy gracious promises made to the royal prophet. These promises God will make "faithful," that is, firm, stable; they shall always stand. What are the promises made to David? The next verse tells us that.

35. "He will not suffer His Holy One to see corruption," Ps.

That I will give you the holy faithful things of David.<sup>1</sup>

35. And therefore in another place also he saith : Thou shalt not suffer thy Holy One to see corruption.

36. For David, after he had served in his generation according to the will of God, slept :<sup>2</sup> and was laid unto his fathers, and saw corruption.

37. But he, whom God hath raised from the dead, saw no corruption.

38. Be it known, there-

fore, to you, men, brethren, that through him forgiveness of sins is preached to you : and from all the things, from which you could not be justified by the law of Moses,

39. In him every one who believeth is justified.

40. Beware, therefore, lest that come upon you which is spoken by the prophets :

41. Behold, ye despisers, and wonder, and perish : for I work a work in your

#### A. V.

<sup>1</sup> And as concerning that he raised him up . . . I will give you the sure mercies of David.

<sup>2</sup> Served his own generation by the will of God fell on sleep.

xv. 10. This prophecy could not, the text argues, be applied to David ; it must refer to Christ.

36. After he had served in his generation according to the will of God. In the Greek it is, "served God's will in his lifetime".

39. In Him every one that believeth is justified. Here we have the first recorded utterance of the Apostle on Justification by Faith, a doctrine which was to be for ever associated with the name of St. Paul, a doctrine which has probably divided the religious world more than almost any theological question. To "justify" is to make just. St. Paul means that no man can look to being "justified" by a perfect observance of the law. He must look for his justification to Jesus Christ in whom he must believe. Believing in Christ implies believing in all that Christ taught, or in other words accepting the true and only religion of Jesus Christ. Of course if we wish to be justified we must do more than merely believe ; we must avail ourselves of the means of forgiveness of our sins that faith points out.

40. In the prophets. As the minor prophets were generally included in one volume, a quotation from any one of

days, a work which you will not believe, if any man shall tell it you.

42. And as they went out, they desired them that on the next sabbath they would speak these words to them.

43. And when the synagogue was broken up,<sup>1</sup> many of the Jews, and of the strangers who served God, followed Paul and Barnabas: who, speaking to them, persuaded them to

continue in the grace of God.

44. But the next sabbath day the whole city almost came together to hear the word of God.

45. And when the Jews saw the multitudes, they were filled with envy, and contradicted those things which were said by Paul, blaspheming.

46. Then Paul and Barnabas said boldly: To you it behoved us to speak first

#### A. V.

<sup>1</sup> The congregation was broken up. .

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them was said to be from the prophets. The quotation here given is from Habacuc i. 5.

41. A **work** is the punishment that God was about to inflict upon the Jews by the Chaldeans who ravaged their land and led the people captives. The Apostle applies this in a mystical sense to the calamities and destruction in store for the Jews if they reject the Gospel.

43. The strangers who served God (σεβόμενοι). That is, the "proselytes". These were of two classes. "Proselytes of righteousness" were converts to the Jewish religion, and admitted to all the rites and privileges. The second class were termed "Proselytes of the Gate". They were admitted only to the "outer courts" of the Temple, they were not circumcised, nor did they observe the ceremonial Law of Moses, but they attended the service of the synagogues, and were instructed in the moral law and the Ten Commandments.

*Continue in the Grace of God.* That is, the work begun in their hearts.

45. They were filled with envy. Principally the teachers who feared the loss of influence. *Blaspheming, i.e.,* speaking evil, apparently of our Lord whom Paul had preached as the Saviour of men.

46. To you it behoved us. It was always the custom of the Apostle to preach the Gospel first to the Jews; for in

the word of God :<sup>1</sup> but seeing you reject it, and judge yourselves unworthy of eternal life, behold we turn to the gentiles.

47. For so the Lord hath commanded us : I have set thee to be the light of the gentiles, that thou mayest be for salvation unto the utmost part of the earth.

48. And the gentiles, hearing this, were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49. And the word of the Lord was published throughout the whole country.

50. But the Jews stirred up religious and honourable women, and the chief men

#### A. V.

<sup>1</sup> Then Paul and Barnabas waxed bold : it was necessary that the word of God should first have been spoken to you.

Abraham, the father of the Jews, all nations of the world were to be blessed.

47. I have set thee . . . As Isaias xlix. 6 had foretold that Christ was to be the light of the Gentiles, it was necessary for His Apostles to preach the glad tidings to the nations. They wished to associate the Jews in this great mission, but the narrow-minded race obstinately refused the invitation and the favours of a Redeemer.

*I have set.* The prophet, according to the Hebrew idiom, uses the past tense for the future. The scene was so vividly set before him that it seemed to him quite settled and passed.

48. As many as were ordained to eternal life believed. Calvinists use this text in support of their teaching that the salvation or eternal reprobation of each individual is predestined by God from all eternity without any reference to man's works. But the Greek word here (*τεταγμένοι*) by universal consent has been decided to have no reference to predestination. It is a military term, applied to soldiers arranged in their ranks. The sense is: As many as were disposed, had a true desire of eternal life, searched out the means for reaching eternal life—these believed. Well disposed to the teachings on eternal life, they are contrasted with the Jews, who "judged themselves unworthy of eternal life".

49. Throughout the whole country. *I.e.*, the Roman province of South Galatia. It was to the inhabitants of this district that St. Paul directed his Epistle to the Galatians.

50. Religious women (*σεβόμεναι*). This term is usually in the Acts applied to the proselytes. These women were

of the city, and raised a persecution against Paul and Barnabas, and cast them out of their territories.<sup>1</sup>

51. But they, shaking off the dust of their feet against them, came to Iconium.

52. And the disciples were filled with joy and with the Holy Ghost.

#### A. V.

<sup>1</sup> Out of their coasts.

already converts to the Jewish faith, and probably fervent disciples of their teachers. Their husbands were men of power in the city, pagans; but, being under the influence of their wives, they were persuaded to regard Paul and Barnabas as disturbers of the peace, and hence proceeded against them.

51. **Shook off the dust.** Literally obeying our Lord's command (St. Matt. x. 15), "Whosoever shall not hear your words, going forth out of that house or city, shake off the dust from your feet. Amen, I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city."

*Iconium.* Ninety miles south-east from Antioch, on the slopes of Mount Taurus. In the middle ages it rose to great importance as the capital of the Seljuk Turks, who afterwards conquered the whole of Asia Minor. It is now known as Konieh.

52. **With joy and with the Holy Ghost.** These were the disciples that the Apostle left behind at Antioch. The persecution to which they were subjected only increased the fervour of their faith. Moreover the gifts of the Holy Ghost were usually in the early Church associated with wonderful external manifestations, such as miracles, gifts of healing and prophecy.

#### ANALYSIS OF THE DISCOURSE AT ANTIOCH IN PISIDIA.

1st Point.—He conciliates his audience by relating how Israel was chosen to be the people of God, and what gracious promises God made to David (vv. 17-23).

2nd Point.—He declares that Jesus is the Saviour that was promised to David (v. 23).

Proofs.—(1) St. John Baptist believed in Him, and preached a baptism of penance to prepare men for the grace of Jesus (v. 24).

(2) St. John declared Jesus to be infinitely great.

(3) The prophecies concerning the Messiah were exactly fulfilled by Jesus in His passion (vv. 27-29);

(4) And by His raising His body from the dead, which none but God could do (v. 30).



The resurrection of Christ was so important a doctrine of Christianity that the Apostle gives proofs of this.

(a) It is proved by living witnesses who saw Him after His resurrection (v. 31).

(b) It is proved from Scripture (Psalm ii.) where the Royal Prophet declares the Messias to be the Son of God who lives for all eternity, over whom death has no power (v. 33).

(c) It is also proved from Scripture (Ps. xv.) where David prophesies that God's Holy One shall not see corruption (vv. 34-36).

3rd Point.—He announces that justifying grace may now be obtained through faith in Jesus, which the Old Law was powerless to give. He concludes by warning them that as in former days the unbelief of their fathers had drawn from heaven the chastisement of the Babylonian captivity, they must take care that a similar punishment does not overtake them for their incredulity.

### QUESTIONS.

1. How are the following persons and places mentioned?—Antioch, Paphos, Iconium, Cyprus, Salamis, Manahen, Elymas, John Mark.

2. Explain the terms Prophets, Proselytes, Religious women, Proconsul, Proprætor.

3. Describe in full, (1) the punishment of Elymas, (2) the ordination of Saul and Barnabas, (3) the events that took place at Antioch in Pisidia.

4. What districts and towns were visited by St. Paul on his journey between Antioch (Syria) and Iconium?

5. Why did the Apostle change his name from Saul to Paul?

6. What was the constitution of the Jewish synagogue?

7. Give a summary of the discourse at Antioch in Pisidia and give the references therein made to the Old Testament.

8. Explain with reference to the context :—

(a) Ministering to the Lord.

(b) I have set thee a light to the Gentiles.

(c) A work in your day, a work which you will not believe if any man shall tell it to you.

(d) Every one who believeth is justified.

(e) As many as were ordained to eternal life believed.

(f) Thou art My Son, this day have I begotten Thee.

(g) I will give you the holy faithful things of David.

## CHAPTER XIV.

### ST. PAUL'S FIRST MISSIONARY JOURNEY.

*Paul and Barnabas preach in Iconium and Lystra—*  
VV. 1-6.

1. AND it came to pass in Iconium, that they entered together into the synagogue of the Jews, and spoke so that a great multitude both of the Jews and of the Greeks did believe.
2. But the unbelieving Jews stirred up and incensed the minds of the gentiles against the brethren.<sup>1</sup>
3. A long time, therefore, they stayed there, acting confidently in the Lord, who gave testimony to the word

#### A. V.

<sup>1</sup> Made their minds evil affected against the brethren.

- 
1. A great multitude did believe. The tradition is that among the converts of Iconium was St. Thecla, a noble lady held in great veneration in the early Church as the proto-martyr among women. There are some Acts of St. Thecla, which are held to be spurious, but the tradition can hardly be without foundation.
2. The Jews were always the bitterest enemies of the Apostle. In the early Church the Jewish element was very strong, and Christianity was at its birth in danger of being strangled by the observance of all the rites and ceremonies of the Old Law which the Jewish converts wished to impose. It was against this pernicious influence that St. Paul fought with undying energy. Hence the hatred shown everywhere by the Jews to him. Humanly speaking, we owe it to the great Apostle that we Christians are not fettered with the chains of the Old Law.
- Incensed* (ἐκάκωσαν). "Filled with evil thoughts" the minds, etc. In some MSS. it is added, "but God gave peace".
3. Long time therefore they abode there. Possibly some two years.

of his grace, granting signs and wonders to be done by their hands.<sup>1</sup>

4. And the multitude of the city was divided: and some indeed held with the Jews, and some with the apostles.

5. And when there was an assault made by the

gentiles and the Jews with their rulers, to treat them contumeliously, and to stone them,<sup>2</sup>

6. They, understanding *this*,<sup>3</sup> fled to Lystra and Derbe, cities of Lycaonia, and to the whole country round about, and were there preaching the gospel.

#### A. V.

<sup>1</sup> Speaking boldly in the Lord.

<sup>2</sup> To use them despitefully.

<sup>3</sup> They were ware of it and fled.

*Acting confidently in the Lord.* I.e., in preaching the word of the Lord.

*Therefore.* The reason of the delay was to prevent the opposition of the Jews from destroying the good done in those that believed.

*Word of His grace.* The Gospel is so called because it announces and brings God's grace.

*Signs and wonders.* Miracles are called "wonders" because of their marvellous character, and "signs" because they make known to us God's wishes.

4. *Some held with the Jews.* The Jews did not shrink from stirring up the dregs of the people—a matter of no great difficulty. See also their conduct at Thessalonica, chap. xvii.

5. *Assault (ὄρη).* Better, an attempt or design to assault.

*Rulers of the synagogue.* From this it appears that all the trouble came from the Jews.

*Stone them.* This was the punishment laid down in the Law of Moses for blasphemy.

6. *Understanding.* From private warnings from their friends. The Greek order is better—"fled to the cities of Lycaonia, Lystra and Derbe".

*Lycaonia.* A dreary tableland in the interior of Asia Minor; the name means Wolf Land. There are at the present day some very remarkable ruins in this region, called by the inhabitants "1001 Churches," which travellers identify with Lystra. Of the position of Derbe nothing certain is known.

8. *Perceiving that he had faith.* Our Lord always asked faith, or

*The Lystrans wish to offer sacrifice to Paul and Barnabas*  
—vv. 7-13.

7. Now there sat a certain man at Lystra, disabled in his feet, lame from his mother's womb, who never had walked.

8. This man heard Paul speaking; who, looking upon him, and perceiving that he had faith to be healed,

9. Said with a loud voice: Stand upright on thy feet. And he leaped up and walked.

10. And when the multitudes had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods in the likeness of men, are come down to us.

11. And they called Barnabas, Jupiter; but Paul, Mercury; because he was the chief speaker.

12. The priest also of Jupiter, that was before the city, bringing oxen and gar-

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firm belief in His power, of those for whom He proposed to work miracles.

10. **Gods are come down.** All nations at this time were possessed of the idea that the gods were coming upon earth in the likeness of men.

11. **Barnabas—Jupiter.** Barnabas was tall of stature, cheerful and open of countenance, and was the more commanding figure of the two. Hence he answered to their ideas of Jupiter. Paul was, according to his own description (2 Cor. x. 1), "lowly in presence," and suffered, as some infer, from weakness of the eyes. But as he was the "hegoumenos," the leader in speaking, the people imagined him to be Mercury, the Interpreter of the Gods.

12. **The priest of Jupiter that (who, viz., Jupiter) was before the city.** That is, had his temple near the gate of the city, as a protecting deity. It was to his priest that the multitude flocked.

Accompanied therefore by the crowd the priest entered the town with much solemnity, and halted in front of the house where the Apostles were staying. He was preparing to offer sacrifice, when they rushed out to stay such a blasphemy. The famous cartoon of Raphael has presented this scene with singular beauty.

**Oxen and garlands.** Oxen were the prescribed victims for Jupiter. The garlands, made of white wool, entwined with flowers, were worn by the priests, and some-

lands before the gate, would have offered sacrifice with the people.

13. Which when the apostles, Barnabas and Paul, had heard, rending their clothes, they ran among the people, crying out.

*St. Paul's discourse to the Lystrans—vv. 14-17.*

14. And saying: O men, why do ye these things? We also are mortals,<sup>1</sup> men like unto you, preaching to you to be converted from these vain things to the living God, who made heaven, and earth, and the

sea, and all things that are in them:

15. Who in past generations suffered all nations to walk in their own way.

16. Nevertheless he left not himself without testimony, doing good from

A. V.

<sup>1</sup> We also are men of like passions with you.

times placed on the victims. It may be a *hendiadys* for "oxen crowned with garlands". The gates (*πυλῶνας*) might also mean "hall"; perhaps the hall of the house where the Apostles resided.

13. **Rending their clothes.** It was customary for the Jews, on hearing blasphemy (such as this action of the Lystrans), to tear their garments, to signify their horror at such sins. It was not unusual to tear the garment from the neck across the shoulder as far as the breast. Refer to action of Caiaphas, Matt. xxvi. 65.

14. **Mortals** (*ὁμοιοπαθεῖς*). Liable to the same ills and passions as you. *Vain things* (*ματαιῶν*). Empty, useless things are your idols.

15. **Suffered all nations to walk in their ways.** Not that God had lost His love or care for men; but in the designs of His Wisdom He decreed to grant only the more ordinary helps of His grace before the coming of Christ. He reserved His special and abundant graces for the followers of His Son. The heart of man is so prone to evil, that in spite of the ordinary helps, truly sufficient though they were, "all nations walked in their own way".

16. **Man by the light of his reason alone is able to arrive at the knowledge of the Existence of God.** He can see much "good" around him, which must come from heaven. The "rains," "the seasons" recurring so regularly, the abundant supply of "food," the fulness of

heaven, giving rains, and fruitful seasons, filling our hearts with food and gladness.

17. And speaking these things, they scarce restrained the people from sacrificing to them.

*St. Paul is stoned at Lystra—vv. 18-19.*

18. Now there came thither certain Jews from Antioch and Iconium; and having persuaded the multitude, and having stoned Paul, they dragged him out of the city, thinking him to be dead.

19. But as the disciples stood round about him, he rose up and entered into the city, and the next day he departed with Barnabas to Derbe.

*The return journey of Paul and Barnabas—vv. 20-27.*

20. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch,

21. Confirming the souls of the disciples, and exhorting them to continue in the faith; for that through many tribulations we must enter into the kingdom of God.

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his natural life inspiring "gladness"—all point unmistakeably to a Good Ruler of the world who loves mankind.

17. The Apostles' stay at Lystra was not without fruit; for we learn that Timothy and his mother Eunice, and perhaps his grandmother Lois (2 Tim. i. 5), were Lystrans, and became fervent disciples.

18. The Jews again single out Paul for their vengeance. Barnabas is let free, but Paul is visited with the legal punishment for blasphemy, viz., stoning to death. This is the occasion to which he alludes, 2 Cor. xi. 25, "Once I was stoned".

19. The disciples stood round about him. The disciples also thought him dead, and kept watch over his body to preserve it from further outrages. This would probably be during the night.

*He rose up.* This simple narrative, no doubt, is intended to cover a wonderful miracle. The Apostle that same night was miraculously healed of his terrible wounds, and entered the city again.

21. Through many tribulations we must enter. Better, "It behoves us to enter". It behoves us to bear troubles, (1)



22. And when they had ordained for them priests<sup>1</sup> in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed.

23. And passing through Pisidia, they came into Pamphylia.

24. And having spoken the word of the Lord in Perge, they went down to Attalia:

#### A. V.

<sup>1</sup> Ordained them elders in every church.

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because such is God's will, (2) because our head Christ so lived and died, (3) because all the saints have led lives of suffering.

22. When they had ordained (*χειροτονήσαντες*). Lit., "stretched out hands". This might be by holding them up, as was done in a show of hands. Hence in classical Greek the word usually means "electing by vote". But it can also mean "holding out" or "laying on hands" over the head of another, and this is what it must mean here, since only Paul and Barnabas and not the whole assembly are said to do it. SS. Chrysostom and Jerome interpret it, "imposing hands" for ordination. The Greek term for ordinations is *χειροτονία*. It has been the immemorial custom of the Church to administer the Sacrament of Orders by imposition of hands.

*Priests* (*πρεσβύτεροι*). This word no doubt signifies literally "elders," or "old men". Still the persons here referred to were not necessarily old men, but therulers set over the Church. Hence the word should be translated "priests" as in the Catholic version. These "priests," however, were evidently some of them bishops. The name "priest" was in those early days applied to both bishops and priests, that is, to both the highest and second order of Christian ministers. Our name "priest" is derived from "presbyter".

*And had prayed with fasting.* This circumstance, to which such attention was drawn (cap. xiii.) during St. Paul's ordination, is again referred to. Hence it is the rule of the Church to hold ordinations on the Saturdays of Ember weeks.

24. Spoken in Perge. It would appear as if this were for the first time. Then, leaving the hilly districts, the Apostle went down to the port of Attalia, where he would probably find a ship to take the party to Antioch. Attalia, one of the chief seaports of Pamphylia, is

25. And thence they sailed to Antioch, from whence they had been delivered to the grace of God, unto the work which they accomplished.

26. And when they were arrived, and had assembled

the church, they related what great things God had done with them, and how he had opened the door of faith to the gentiles.

27. And they stayed no little time with the disciples.

supposed to be named after its founder, King Attalus. It stands on a fine bay, and is very convenient for trade. Even to this day the Turks keep the harbour in good repair. It is now called *Sandalia*.

25. Whence they had been delivered to the grace of God. They returned to Antioch, from which town they had been commended by the elders (cap. xii. 3) to the grace of God, to help and bless their first missionary journey. This great work they had carried out. Some writers think the Apostles spent three years over this missionary journey. They left Antioch A.D. 46, and returned there A.D. 49.

26. Open the door of faith. In the classics, to "open the door" meant to give opportunities. But the phrase means more here—not only that the Gentiles were invited to the faith, but that many embraced it and entered the door of the Church. Some writers think the Apostles stayed nearly two years at Antioch—that is, until the first Council of Jerusalem, which is supposed to have occurred in A.D. 51.

#### ANALYSIS OF THE DISCOURSE TO THE LYSTRANS.

1st Point.—He exhorts them to abandon the service of idols, "to turn from these vain things to the living and true God" (v. 14). Compare his words in the Epistle to the Thessalonians, where he rejoices "that they were converted from idols to serve the living and true God" (1 Thess. i. 9).

2nd Point.—God may have appeared in the past to have no care for man and to withhold His favour (v. 15). Compare the same idea in the speech to the Athenians: "God having overlooked the times of this ignorance" (xvii. 30).

3rd Point.—But this is not true. From Nature, from all Creation, man could learn the existence of God (v. 16). Compare the same thought in his speech to the Athenians: "It is He who giveth life and breath and all things".

#### QUESTIONS.

1. What converts did St. Paul make at Iconium and Lystra?
2. Give in full the measures taken by the Jews against St. Paul at Iconium and Lystra. How do you account for their bitterness?

3. How did the Jews express their horror of blasphemy? Give some examples from the Acts.

4. State fully the circumstances attending the sacrifice to the Apostles by the Lystrans. What deities in their opinion had come down amongst them?

5. Give an account of the First Missionary Journey of the Apostles, with probable dates.

Explain with reference to the context :—

(a) Acting confidently in the Lord.

(b) We also are mortals.

(c) Suffered all nations to walk in their way.

(d) When they had ordained for them priests in every Church.

(e) Through many tribulations we must enter into the Kingdom of God

## CHAPTER XV.

### A DISSENSION ABOUT CIRCUMCISION—vv. 1-6.

- |                                                                                                                                                                                                         |                                                                                                                                                                                             |
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| <p>1. AND some, coming down from Judea, taught the brethren : That unless you be circumcised after the manner of Moses, you cannot be saved.</p> <p>2. And when Paul and Barnabas had no small con-</p> | <p>test with them, they determined that Paul and Barnabas, and certain others of the other side, should go up to the apostles and priests<sup>1</sup> to Jerusalem about this question.</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

#### *The appeal to the Apostles—vv. 3-6.*

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|---------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>3. They therefore being brought on their way by the church, passed through Phenice<sup>2</sup> and Samaria, relating the conversion of the</p> | <p>gentiles : and they caused great joy to all the brethren.</p> <p>4. And when they were come to Jerusalem, they were received by the church, and</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------|

#### A. V.

<sup>1</sup> Apostles and elders.

<sup>2</sup> Phœnicia.

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1. And some coming down from Judea. Some of the Jewish converts maintained that the Messiah was promised and sent to the Jews only, and that the Gentiles could hope to share the grace of Jesus only if they observed all the laws of Moses.
  2. Had no small contest. Lit., no small discord and contest with Saul and Barnabas having arisen.  
*Others of the other side, i.e., of the Jewish side.*
  3. Phenice (Phœnicia) and Samaria. Their road would lead by the sea coast, through Tyre and Sidon, to Jerusalem. It was a twelve days' journey by the well-laid Roman road. But the number of the brethren was multiplying fast. Both in Phœnicia and Samaria the Apostles must have spent some days exhorting and encouraging the disciples.
  4. They were received by the Church. The Greek reads : "They were received by the Church both of the Apostles and

by the apostles and ancients,<sup>1</sup> declaring how great things God had done with them.

5. But there rose up some of the sect of the Pharisees that believed, saying: They

must be circumcised, and be commanded to observe the law of Moses.

6. And the apostles and ancients came together to consider of this matter.

*The decision of St. Peter—vv. 7-12.*

7. And when there was much disputing, Peter, rising up, said to them: Men, brethren, you know that in former days<sup>2</sup> God made choice among us, that the gentiles by my mouth should hear

the word of the gospel, and believe.

8. And God, who knoweth the hearts, gave them testimony, giving to them the Holy Ghost as well as to us;

A. V.

<sup>1</sup> Apostles and elders.

<sup>2</sup> A good while ago.

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the ancients". To them first St. Paul detailed his labours. Later on (v. 12), "the multitude," the body of the faithful, are addressed on the same topic. *Ancients*, the same word as in v. 2, better translated "priests".

5. **The Pharisees.** The name is derived from a word that means "separated". They kept themselves separate from persons of laxer observance. The charges against them were that they were eaten up with pride, and despised the poor and lowly. They had great respect for the law of Moses, but to this they added many traditions and precepts of their own which they considered as sacred as the law. They were the national party and were bitterly opposed to the rule of the Romans.

*They must be circumcised.* It was for the compulsory circumcision of the Gentiles that the Jewish party chiefly struggled.

6. This is considered the First Council of the Church.

7. **Peter rising up,** as chief of the Apostles and primate of the Church. Having heard both sides dispute, he rises to decide the point of doctrine, that is, whether the Gentiles are to be admitted into the Church equally with the Jews without being commanded to observe the law of Moses. "As the one entrusted by Christ with the flock, as first of the band, he (Peter) always first begins the speaking" (Chrysost. on Acts i. 15).

9. And made no difference between us and them, purifying their hearts by faith.

10. Now, therefore, why tempt you God, to put a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear?

11. But by the grace of the Lord Jesus Christ we believe to be saved, even as they.

12. And all the multitude held their peace, and gave ear to Barnabas and Paul relating what great signs and wonders God had wrought among the gentiles by them.

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*In former days.* He alludes to the conversion of Cornelius, about fourteen years previously (Acts x.).

*Amongst us.* Peter was chosen from amongst the Apostles to admit Gentiles into the Church (*ibid*).

*Purifying their hearts by faith.* It was God Himself that gave testimony that their hearts were purified from sin; and this not by any observance of the law of Moses, as they were Gentiles, but by their faith in Jesus whom Peter had preached.

10. **Tempt God.** To tempt God is to resist His known will, and court His anger. Why should they disbelieve in the power of God to save men by faith rather than by the law?

*Nor we were able to bear, i.e.,* scarcely able to bear. We must distinguish the two parts of the law—(a) the Ten Commandments or the Natural Law. These Christ did not come to abolish but to strengthen. (b) The ceremonial and legal regulations, which were very minute, and were found to be a very heavy burthen. These Christ came to abolish; not because they were not very good and prudent in themselves, but because the Jews thought they were as important, and even more important, than the Divine law of the Decalogue. (See Matt. xxiii.) It was time to overturn the whole of the ceremonial law when the Jewish Church had fallen into such a heresy on the point.

11. **We believe to be saved even as they.** We believe that we shall be saved in the same way as they, our fathers, were, *i.e.,* by grace through faith. St. Peter would probably explain fully that it was by faith that the holy ones of the Old Law obtained salvation. If *they* were saved by faith, why may not the Gentiles also be saved by faith?

12. **Held their peace.** The authority of St. Peter, as St. Chrysostom here notices, obtained a quiet hearing for Paul and Barnabas, which previously (v. 7) had been denied them. They then recounted how God had blessed their first mission among the Gentiles.

*The discourse of St. James—vv. 13-21.*

13. And after they had held their peace, James answered, saying: Men, brethren, hear me.
14. Simon<sup>1</sup> hath told in what manner God first visited the gentiles, to take out of them a people to his name.

A. V.

<sup>1</sup> Simeon.

## SUMMARY OF ST. PETER'S SPEECH.

1st Point.—God called Cornelius, a Gentile, into the Church, and bestowed upon him all the gifts of the Holy Ghost.

2nd Point.—We shall be tempting God's anger unless we bear this in mind and abstain from placing burthens on the Gentile converts, which neither our fathers nor we have been able to bear.

3rd Point.—Our fathers were saved by faith and not by observance of the law. Therefore the Gentiles by the same faith can enter eternal life.

13. James answered. He was Bishop of Jerusalem at the time. This was James surnamed the Less, to distinguish him from James the son of Zebedee, who was called the Greater. He was the Son of Cleophas, otherwise termed Alpheus, and Mary, who was cousin to our Blessed Lady. Hence St. James was termed the brother of the Lord, according to a custom of the Jews, who included cousins under the term brothers and sisters. St. James lived a most austere life, and was held in such admiration by the Jews that he was allowed, though a follower of Christ, to enter the Holy of Holies. In spite of this reverence, the Jews laid violent hands upon him for his preaching of Jesus. He was hurled from a tower on to the pavement below, and as he was praying for his enemies, a blow from a fuller's staff completed his martyrdom.

Some writers think that because St. James spoke last he must have been the President of this Council. But this, as St. Chrysostom has told us, is a mistake. St. Peter decided the point of doctrine. St. James now comes forward, as one in whom the Jewish Christians placed much confidence, to propose a practical arrangement by which Jewish and Gentile converts could more easily live together.

14. How God first visited (ἐπεσκέψατο). This word also means "to look upon with favour or mercy". God looked favourably upon the Gentiles, to take from them a people to His name.

*For His name.* For the praise and glory of His name.



15. And to this agree the words of the prophets, as it is written :

16. After these things I will return, and will rebuild the tabernacle of David, which is fallen down, and I will rebuild the ruins thereof, and I will set it up:

17. That the rest of men<sup>1</sup> may seek after the Lord, and all<sup>2</sup> nations upon whom my name is invoked, saith the

Lord who doeth these things.

18. To the Lord is known his own work from the beginning of the world.

19. Wherefore I judge that they,<sup>3</sup> who from among the gentiles are converted to God, are not to be disquieted.<sup>4</sup>

20. But that we write to them, that they refrain themselves from the pollutions of

#### A. V.

<sup>1</sup> The residue of men.

<sup>2</sup> All the gentiles.

<sup>3</sup> My sentence is.

<sup>4</sup> We trouble not them.

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Prophet Amos, cap. ix. 11, 12. St. James is quoting from the Greek, which is a little different from our version, the latter being from the Hebrew. The tabernacle of David is the Church, in which God gathered David and all His servants of the Old Law. But this Church fell to ruins, not only on account of their heresy in regarding the ceremonial law as binding as the Divine law, but also because they refused to believe the teachings of Christ. God has rebuilt His Church upon Christ and His Apostles, that they may acquire and lead into the fold all nations.

18. From the beginning of the world. God from all eternity predestined this great work, the Incarnation of Christ. It is madness, O Israelites, to attempt to oppose the mighty and all-seeing will of God.

19. I judge (*κρίνω*). He gives in his adhesion to St. Peter and against the "believing Pharisees". It is interesting to note that this word *κρίνω* is the word often used by Greek Bishops when giving their votes in Councils of the Church.

20. Pollutions of idols, *i.e.*, meats offered to idols. They are termed, in v. 29, *idolothyta*. In pagan temples the flesh of the victims offered in sacrifice was afterwards distributed and partaken of by those who were present. These meats were sometimes given as relief to the poor. By the Jews these meats were held in abomination, and it would have been very difficult at this time to

idols, and from fornication, and from things strangled, and from blood.      cient times hath in every city them that preach him in the synagogues, where he is read every sabbath.

21. For Moses from an-

*The decree of the Council of Jerusalem—vv. 22-29.*

22. Then it pleased the apostles and ancients, with the whole church, to choose      men of their own company, and to send them to Antioch with Paul and Barnabas:

bring Jewish converts to associate with Gentile converts who were known to eat of "pollutions of idols". Moreover the Gentile converts themselves ran great risk of their faith, by mixing themselves up with pagan rites. The Apostles, therefore, wisely forbade eating of *id' lo-thyta*.

*From fornication.* It is not unlikely that this refers to marriages between pagans and believers, marriages most repugnant to the Jews.

*Things strangled and from blo.d.* From the earliest times God had forbidden all mingling of blood with food. Immediately after the Deluge He gave this command to Noe, "Flesh with blood you shall not eat" (Gen. ix. 4). Strangled meats were objected to because they retain so much of the blood.

21. **Moses from ancient times.** Better, the law of Moses (forbidding these things) for generations past has been preached in every city. We must then add something like the following to make the Apostle's argument complete: "What hope of peace would there be between the Christians, if the Gentile converts openly disregarded some of the most cherished practices of the Jews?"

SUMMARY OF ST. JAMES'S SPEECH.

1st Point.—He supports St. Peter's account of the wonderful call of Cornelius the Gentile.

2nd Point.—He proves from the authority of the Prophet Amos that the Church of the Jews was to fall away and that another Church (that of Christ) would arise on its ruins and receive Jews and Gentiles alike.

3rd Point.—For the sake of peace he advises the Gentiles to observe a few matters of the law which were especially cherished by the Jews.

22. **Silas**, in Latin *Silvanus*, afterwards the constant companion of St. Paul.

23. **By their hands.** *I.e.*, what the Apostles had written was conveyed by the hands of their deputies.

Judas who was surnamed Barsabas, and Silas, chief men among the brethren,

23. Writing<sup>1</sup> by their hands: The apostles and ancients, brethren, to the brethren of the gentiles that are at Antioch and in Syria and Cilicia, greeting:

24. Forasmuch as we have heard that some who went out from us have troubled you with words,<sup>2</sup> subverting your souls, to whom we gave no commands:

25. It hath seemed good to us, assembled<sup>3</sup> together, to choose out men, and send them to you with our dearly beloved Barnabas and Paul;

26. Men who have given their lives for the name of our Lord Jesus Christ.

27. We have sent, therefore, Judas and Silas, who themselves also will by word of mouth tell you the same things.

28. For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things:

29. That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication: from which things keeping yourselves, you shall do well. Fare ye well.

#### A. V.

<sup>1</sup> And they wrote letters by them after this manner.

<sup>2</sup> Add, that ye must be circumcised and keep the law.

<sup>3</sup> Being assembled of one accord.

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*The Apostles and elders* or "priests," *brethren*. Some put "and" before brethren, but this is not according to the ancient MSS. *Antioch, Syria and Cilicia*. This would seem to indicate that the letter was addressed to the brethren in these parts alone. Certainly St. Paul in his Epistle makes no mention of these prohibitions, and allows his converts to eat *idolothya*, if it can be done without scandal to others (1 Cor. viii. 4-8).

24. Subverting your souls, *i.e.*, "unsettling your minds".

25. Being assembled together (*γενομένοις ὁμοθυμαδόν*), having become of one accord—being of one mind on this question.

26. The Apostles wished by these words to show their high appreciation of Paul and Barnabas.

*For the name*. In Hebrew the name represents the person.

28. Seemed good to the Holy Ghost and us. This is a hendiadys for, "it hath seemed good to us inspired by the Holy Ghost". Hence General Councils are directed by

*The reception of the decree at Antioch—vv. 30-35.*

30. They therefore, being dismissed, went down to Antioch; and when they had gathered together the multitude, they delivered the epistle:

31. Which when they had read, they rejoiced for the consolation.

32. But Judas and Silas, being prophets also themselves, comforted the brethren with many words, and confirmed them.

33. And having stayed there some time, they were dismissed with peace by the brethren to those who had sent them.

34. But it seemed good to Silas to remain there; and Judas alone went back to Jerusalem.

35. But Paul and Barnabas continued at Antioch, teaching and preaching with many others the word of the Lord.

*St. Paul separates from Barnabas—vv. 36-41.*

36. And after some days, Paul said to Barnabas: Let us return and visit the brethren in all the cities, wherein we have preached the word of the Lord, to *see* how they do.

37. And Barnabas had a mind to take<sup>1</sup> along with him John also, who was surnamed Mark.

38. But Paul<sup>2</sup> desired that he (as having departed from them out of Pamphylia, and

## A. V.

<sup>1</sup> Barnabas determined to take.

<sup>2</sup> Paul thought not good to take.

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the Holy Spirit, so that they cannot err in their decrees.

*No further burthen.* That is, from the law of Moses. Of course the Decalogue, being the natural law, would be binding always.

31. For the consolation, which the letter brought to their doubts and perplexities.

32. *Being prophets.* "Their qualifications for addressing the congregation are carefully stated. St. Luke lays such evident stress on proper qualifications, that he seems to have considered Divine gifts necessary in any one that was to address a congregation."—Ramsay.

33. (ποιήσαντες χρόνον.) Literally, "making time," the Greek idiom for "staying for a time".

34. This verse is omitted in many MSS.

not gone with them to the work) might not be received.

39. And there was a dissension,<sup>1</sup> so that they departed one from another: and Barnabas indeed, having taken with him Mark, sailed to Cyprus;

40. But Paul, choosing

Silas, departed, being delivered<sup>2</sup> by the brethren to the grace of God.

41. And he went through Syria and Cilicia, confirming the churches; commanding them to keep the precepts of the apostles and the ancients.<sup>3</sup>

#### A. V.

<sup>1</sup> And the dissension was so sharp.

<sup>2</sup> Recommended by the brethren.

<sup>3</sup> "Ancients" omitted.

38. Paul desired (*ἠέλω*). "Thought it right," as he had deserted them in Pamphylia, not to take him again.

39. A dissension (*παροξυσμός*), "a sharp dispute". It lasted only for a short time. The humility of the Apostle is shown in allowing this episode to be related. The harder share of work certainly fell to Paul. For Cyprus, with a Christian as proconsul, would not be so difficult a field of labour. Barnabas is supposed to have been a Bishop of Cyprus, and to have died there. St. Jerome says that his body was discovered in the island during the reign of the Emperor Zeno—and that a volume of the Gospel of St. Matthew in the handwriting of Barnabas was found on his breast. The sacred writer henceforth follows the fortunes of St. Paul, who here commences his Second Missionary Journey.

#### QUESTIONS.

1. State fully the differences that arose between the Jewish and Gentile converts in the early Church.

2. Who were the Pharisees, Silas, James, Cornelius?

3. How is the Primacy of St. Peter indicated in this chapter?

4. Give a summary of St. Peter's speech.

5. Give a summary of St. James's speech.

6. What is meant by "pollutions of idols"?

7. How can you reconcile the words of Christ (Matt. v. 17), "I am not come to destroy the law but to fulfil," with the words of St. Peter, "the yoke which neither we nor our fathers were able to bear"?

8. "Moses from ancient times hath in every city," etc. What must be supplied to complete the Apostle's argument?

9. Give a full account of the dissension between St. Paul and Barnabas.

10. Recite the letter sent out by the Apostles.

11. Explain with reference to context :—

(a) Why tempt you God?

(b) Purifying their hearts by faith.

(c) We believe to be saved even as they.

(d) That they refrain themselves from fornication, things strangled and from blood.

(e) Subverting your souls.

(f) Being assembled together.

## CHAPTER XVI.

### PAUL TAKES TIMOTHY WITH HIM AND VISITS CHURCHES OF PHRYGIA AND GALATIA.

1. AND he came to Derbe and Lystra. And, behold, there was a certain disciple there named Timothy, the son of a Jewish woman who believed, his father being a gentile.<sup>1</sup>

2. To this man the brethren who were in Lystra and Iconium gave a good testimony.

3. Him Paul would have to go along with him; and taking him, he circumcised him, because of the Jews who were in those places:

for they all knew that his father was a gentile.

4. And as they passed through the cities, they delivered to them the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem.

5. The churches indeed were confirmed in faith, and increased in number daily.

6. Now having passed through Phrygia, and the country of Galatia,<sup>2</sup> they were forbidden by the Holy

A. V.

<sup>1</sup> Being a Greek.

<sup>2</sup> The region of Galatia.

- 
1. Timothy, son of a Jewish woman. Her name was Eunice, which means "Victory".
  2. St. Timothy was probably converted on St. Paul's first visit. He became afterwards one of the most devoted disciples of the Apostle. He followed him in Greece, Jerusalem, and Rome. Tradition tells us that he was ordained Bishop of Ephesus, and received the crown of martyrdom in that city, A.D. 91. St. Paul wrote to him two Epistles, which form part of the New Testament.
  3. Although the Apostle taught that circumcision was no longer necessary (1 Cor. vii. 19), he was so anxious not to put obstacles in the way of preaching the Gospel, that for the sake of peace, to avoid giving offence to the Jews, he circumcised Timothy, whom his heathen father had left uncircumcised.



Ghost to preach the word of God in Asia. and the Spirit of Jesus permitted them not.

7. And when they were come into Mysia,<sup>1</sup> they attempted to go into Bithynia: 8. And when they had passed through Mysia, they went down to Troas.

*They cross over to Macedonia—vv. 9-12.*

9. And a vision was shown to Paul in the night: and saying: Pass over into Macedonia, and help us.

A man of Macedonia standing, and beseeching him, 10. And as soon as he had seen the vision, im-

A. V.

<sup>1</sup> They assayed to go.

6. **Forbidden by the Holy Ghost.** Perhaps the Asiatics were not disposed and prepared to receive the Gospel, while the Macedonians were more ripe for it.

*In Asia.* The country round about Ephesus was more generally termed Asia.

*Galatia* is so called from its Gaulish inhabitants. It is believed that at the time of the invasion of Rome by the Gauls, another body of the same nation set out for Asia Minor and settled in the district afterwards known as Galatia.

This account of the route of the Apostle is not easy to understand. Professor Ramsay suggests that by Galatia, St. Luke means not Galatia Proper but the district in which Derbe, Lystra, Iconium, and Antioch were. This district was called by the Roman officials of those days Southern Galatia; and the western portion of it was termed Phrygia. (See the Appendix for a fuller account of this journey.)

7. **The Spirit of Jesus.** That is, the Holy Ghost, who proceeds from the Father and the Son.

8. **Troas.** The well-known seaport, about four miles from Old Troy.

9. **A man of Macedonia.** There are some reasons for thinking that this was no other than St. Luke himself.

10. **We sought to go.** The change to the first person plural now shows that Luke joined Paul, Silas, and Timothy. When the Apostle leaves Philippi (v. 19) the first person is dropped, and we conclude that St. Luke was left behind at Philippi.

*Macedonia.* Now part of Turkey in Europe, and still termed Macedonia. The little kingdom became famous by the

mediately we sought to go into Macedonia, being assured <sup>1</sup> that God had called us to preach the gospel to them.

11. So, sailing from Troas,<sup>2</sup> we came with a direct course to Samoth-

racia, and the day following to Neapolis;

12. And from thence to Philippi, which is the chief city of part of Macedonia, a colony: and we were in this city some days conferring together.<sup>3</sup>

*They preach in Philippi*—vv. 13-15.

13. And upon the sabbath day we went forth without the gate by a river side, where it seemed that there was prayer;<sup>4</sup> and, sitting down, we spoke to the

women that were assembled.

14. And a certain woman, named Lydia, a seller of purple of the city of Thyatira, one that worshipped

A. V.

<sup>1</sup> Assuredly gathering.

<sup>2</sup> Loosing from Troas.

<sup>3</sup> Abiding certain days.

<sup>4</sup> Where prayer was wont to be made.

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victories of its King, Alexander the Great. Perseus, its king in B.C. 180, having quarrelled with the Romans, was defeated in battle, and his kingdom became the Roman province of Macedonia.

12. A colony, *i.e.*, of the Romans. It was a practice of the later days of the Roman republic to send out a number of citizens, old soldiers, etc., to found or take possession of a town, where they lived by Roman laws and customs. These colonies not only relieved the Mother Country of an overflowing population, but were, at the same time, posts of defence against enemies.

*The chief town.* Amphipolis was really the capital of the district, but Philippi claimed that it was "chief" in importance.

*Conferring together* (*διαρπίσσοιτες*), "remaining," "tarrying for a few days".

13. That there was prayer. Perhaps not a Synagogue but a Proseuché, a small oratory. These were often mere enclosures, generally situated on the banks of rivers, so that the Jews could carry out their different purifications.

14. Thyatira. A city of Lydia in Asia Minor, celebrated for the manufacture of dyes.

*Worshipped God* (*σεβόμενη*). A proselyte.

God, heard us, whose heart the Lord opened to attend to the things which were spoken by Paul.

15. And when she was baptised, and her household,

she besought us, saying: If you have judged me to be faithful to the Lord, come into my house and there remain. And she constrained us.

*Paul is summoned before the magistrates—vv. 16-22.*

16. And it came to pass, as we went to prayer, a certain girl, possessed with a pythonical spirit,<sup>1</sup> met us, who brought her masters much gain by divining.<sup>2</sup>

17. This same, following Paul and us, cried out, saying: These men are the servants of the Most High God, who show you the way to salvation.

18. And this she did many days. But Paul be-

ing grieved, turned and said to the spirit: I command thee, in the name of Jesus Christ, to go out of her. And he went out the same hour.

19. But her masters seeing that the hope of their gain was gone, having apprehended Paul and Silas, they brought them into the market-place to the rulers;

20. And presenting them to the magistrates, said:

A. V.

<sup>1</sup> A damsel possessed with a spirit of divination.      <sup>2</sup> By soothsaying.

16. To prayer (*προσευχήν*). To the place of prayer.

*A pythonical spirit.* Python was a fabled serpent at Delphi killed by Apollo, who was thereupon surnamed *Pythian*. As Apollo was supposed to deliver the famous oracles at Delphi, these oracles were termed *Pythian*, or *Pythonical*. Afterwards any evil spirit that pretended to tell the future was called a *Pythian*, or *divining spirit*. Such a demon had entered into the girl of the text. A modern attempt to explain this as “ventriloquism” is totally opposed to the narrative.

17. These are servants of God. It may be that the demon was compelled by God to speak thus. St. Chrysostom thinks the devil was trying to tempt St. Paul to vainglory and thus ruin the fruit of his labours.

18. Grieved (*διαπονηθείς*). Gr., “wearied out”.

19. Rulers (*ἄρχοντες*). City judges.

20. Magistrates. A colony was governed by two officers called *duumviri*, but they were more usually styled by the Roman name *prætors* (*στρατηγοί*), here used.

These men disturb our city,  
being Jews ;

21. And preach a fashion<sup>1</sup>  
which it is not lawful for us  
to receive nor observe, being  
Romans.

22. And the people ran  
together against them ; and  
their garments being torn  
off,<sup>2</sup> the magistrates com-  
manded them to be beaten  
with rods.

*The imprisonment of Paul and Silas, and the conversion  
of the jailor—vv. 23-34.*

23. And when they had  
laid many stripes upon  
them, they cast them into  
prison, charging the jailor  
to keep them securely :

24. Who, having received  
such a charge, thrust them  
into the inner prison, and  
made their feet fast in the  
stocks.

25. And at midnight Paul  
and Silas, praying, praised  
God, and they who were in  
prison heard them.

26. And suddenly there  
was a great earthquake, so  
that the foundations of the  
prison were shaken : and  
immediately after the doors  
were opened : and every  
one's bands were loosed.

27. And the keeper of  
the prison being awakened,  
and seeing the doors of the  
prison open, having drawn  
his sword, would have killed  
himself, imagining that the  
prisoners had fled.

#### A. V.

<sup>1</sup> And teach customs.

<sup>2</sup> People rose up together against them, and the magistrates rent  
off their clothes.

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*Being Jews.* They appeal to the hatred of the Romans  
against the Jews, as they had no just ground of com-  
plaint. It was contrary to the laws of Rome to introduce  
new religions.

22. *Their garments being torn off.* Gr., "The prætors having  
torn off their garments ordered them," etc. The general  
formula in these cases was : "Go, lictors, strip off their  
garments, let them be scourged".

25. *At midnight.* It is not unlikely that, as in many instances  
of the martyrs, their wounds were miraculously healed ;  
and they broke out in thanksgiving to God.

The other prisoners "were listening" (ἐπηκροῶντο).

27. *A Roman jailor was answerable with his life for his  
prisoners.*

28. But Paul cried with a loud voice, saying : Do thyself no harm, for we are all here.

29. Then calling for a light he went in,<sup>1</sup> and trembling, fell down at the feet of Paul and Silas ;

30. And bringing them out he said : Masters,<sup>2</sup> what must I do that I may be saved ?

31. And they said : Believe in the Lord Jesus,<sup>3</sup> and thou shalt be saved, and thy house.

32. And they spoke the word of the Lord to him and to all that were in his house.

33. And he, taking them the same hour of the night, washed their wounds ; and he was baptised, and presently all his family.<sup>4</sup>

34. And when he had brought them into his own house, he laid the table for them,<sup>5</sup> and rejoiced with all his family, believing God.

*The magistrates come and apologise to Paul—vv. 35-40.*

35. And when it was day the magistrates sent the serjeants, saying : Dismiss those men.

36. And the keeper of the prison told these words to Paul : The magistrates have

sent that you should be dismissed : now therefore depart, and go in peace.

37. But Paul said to them : After having whipped us publicly, uncondemned, men that are Romans, they sent

#### A. V.

<sup>1</sup> And sprang in.    <sup>2</sup> Sirs.    <sup>3</sup> Believe on the Lord Jesus Christ.

<sup>4</sup> He and his straightway.    <sup>5</sup> He set meat before them.

29. Went in (εἰσεπήδησε). Sprang in.

31. Believe in the Lord Jesus. To believe in the Lord Jesus Christ was to accept all His teaching. It means, in short, from a Pagan to become a Christian. See also Acts xiii. 39.

35. The earthquake had frightened the prætors also, and they sent the lictors to the prison.

37. Romans. The Roman law forbade the scourging of any one who had the privilege of a Roman citizen. The prætors had done a most illegal thing, not only by scourging a Roman citizen publicly, but, worse still, "uncondemned," without giving him an opportunity for defence.

us to prison; and now do they thrust us out privately? Not so; but let them come,

38. And they themselves send us out. And the serjeants told these words to the magistrates. And they were afraid, having heard they were Romans:

39. And coming, they

entreated them; and leading them out, they desired them to depart out of the city.

40. And coming out of the prison, they entered into the house of Lydia: and having seen the brethren, they comforted them, and departed.

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The people of Tarsus had taken part with J. Cæsar and had suffered much from Cassius. M. Antony therefore gave them the freedom of the city of Rome, and Augustus still further extended their privileges. St. Paul was therefore by birth a Roman citizen, as he told the Tribune Lysias. Cap. xxi. 32. St. Paul exacted this apology from the magistrates, because he thus obtained greater liberty for his preaching.

38. The serjeants. That is, the lictors, who had scourged the Apostles on the previous day. The lictors attended on the magistrates to execute their orders. As a symbol of their office, they carried on their shoulders the *fascæ*, a bundle of rods with an axe in the middle.

40. Having seen the brethren. To the Philippians he afterwards wrote one of his Epistles, from which we learn how generous they were to him, and how devoted he was to them in return and how edified by their faith.

### QUESTIONS.

1. Give an account of St. Timothy.
2. Explain the terms, "colony," "Pythonical spirit," "lictors," "Roman citizen".
3. Give the different towns and countries through which the Apostle passed on his Second Missionary Journey.
4. Give the positions of Phrygia, Galatia, Asia, Mysia, Bithynia, Troas, Samothrace, Neapolis, Philippi, Thyatira, Macedonia.
5. Give a full account of—
  - (a) The conversion of Lydia.
  - (b) The exorcism of the Pythonical spirit.
  - (c) The scourging and imprisonment of the Apostle.
  - (d) The earthquake and release of the Apostles.
6. Explain "Believe in the Lord Jesus," and give two examples to show that those who believed were required to be baptised.
7. Explain with reference to the context:—
  - (a) They were forbidden by the Holy Ghost.
  - (b) These are the servants of God.
  - (c) Where it seemed that there was prayer.

## CHAPTER XVII.

### PAUL PREACHES TO THE THESSALONIANS—VV. 1-9.

- |                                                                                                                                                                                                                                                                                                               |                                                                                                                                                                                                                                                                                                                                                     |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. AND when they had passed through Amphipolis and Apollonia they came to Thessalonica, where there was a synagogue of the Jews;</p> <p>2. And Paul, according to his custom, went in to them: and for three sabbath days he reasoned with them out of the Scriptures;</p> <p>3. Opening and insinuat-</p> | <p>ing<sup>1</sup> that the Christ was to suffer,<sup>2</sup> and to rise again from the dead; and that this is Jesus the Christ, whom I declare to you.</p> <p>4. And some of them believed, and were associated to Paul and Silas; and of those who served God, and of the gentiles a great multitude,<sup>3</sup> and noble women not a few.</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

#### A. V.

<sup>1</sup> Alleging.

<sup>2</sup> Christ must needs have suffered.

<sup>3</sup> Devout Greeks a great multitude.

1. Amphipolis and Apollonia. Turning their steps westward along the coast the Apostles would arrive at Amphipolis, a journey of thirty-three miles. Thirty miles more would bring them to Apollonia. Thirty-seven miles further west lay Thessalonica, now Saloniki, one of the chief cities of Macedonia, afterwards favoured by two Epistles from the Apostle.
2. At Thessalonica the Philippians sent him money (see Philip. iv. 15-16), there he worked miracles (1 Thess. i. 5), maintained himself by the labour of his hands (1 Thess. ii. 9), and was struck by their faith, labour and love (1 Thess. i. 3).
3. Opening. *I.e.*, declaring the hidden meaning.  
*Insinuating* (παρὰτιθέμενος). Putting one passage by another to show the reference to Christ, that He was the promised Messias.  
*This is Jesus.* Better, "that this Jesus is the Christ".
4. Those who served God. *I.e.*, "proselytes". There is no "and" in the Greek. The reading is, "and a great multitude of Greek proselytes".



5. But the Jews, moved with envy, taking with them some wicked men of the vulgar sort,<sup>1</sup> and making a tumult, set the city in an uproar; and besetting Jason's house, sought to bring them out to the people,

6. And when they had not found them, they haled Jason and certain brethren to the rulers of the city, crying out: That these who

disturb the city<sup>2</sup> are come hither also,

7. Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying, that there is another king, Jesus.

8. And they stirred up the people,<sup>3</sup> and the rulers of the city, hearing these things.

9. And having received satisfaction<sup>4</sup> from Jason, and the rest, they let them go.

*St. Paul preaches in Berea—vv. 10-14.*

10. But the brethren immediately sent away Paul

and Silas by night to Berea; who, when they were come

A. V.

<sup>1</sup> Certain lewd men of the baser sort.

<sup>2</sup> Turned the world upside down.

<sup>3</sup> They troubled the people.

<sup>4</sup> Taken security.

5. The Jews moved with envy. Gr., "The unbelieving Jews moved with rage".

*Vulgar sort* (ἀγοραίων). "Loafers about the market-place."

*Jason's house.* The Apostle, in Rom. xvi., calls Jason "my kinsman". The mob expected to find the Apostle in Jason's house.

*The people* (δῆμος). A public assembly of the people.

6. The rulers of the city (Πολιτάρχαι). An inscription is still to be seen in Thessalonica, in which this title is given to the magistrates of the city.

*Disturb the city* (οἰκουμένην). "The whole world." The news of St. Paul's work had already spread through the Jewish communities.

7. These all do. Better, "all these act contrary to the decrees," i.e., the edicts against treason.

9. Satisfaction from Jason. A sum of money would be deposited with the magistrates; Jason and his fellow Christians undertaking to do nothing against the empire of Rome or peace of the city, and to send Paul out of their city.

10. Berea. Now Veria, about forty miles to the south-west of

thither, entered into the synagogue of the Jews.

11. Now these were more noble than those of Thessalonica, who received the word with all eagerness, daily searching the Scriptures, whether these things were so.

12. And many indeed of them believed, and of honourable women that were gentiles,<sup>1</sup> and men not a few.

13. But when the Jews in Thessalonica had knowledge that the word of God was also preached by Paul at Berea, they came thither also, stirring up and disturbing the multitude.

14. And then the brethren immediately sent away Paul, to go to the sea-side:<sup>2</sup> but Silas and Timothy remained there.

### *St. Paul in Athens—vv. 15-21.*

15. And they that conducted Paul brought him as far as Athens, and receiving a commandment from him to Silas and Timothy, that

they should come to him with all speed, they departed.

16. Now whilst Paul waited for them at Athens,

### A. V.

<sup>1</sup> That were Greeks.

<sup>2</sup> To go as it were to the sea.

Thessalonica—one of the most agreeable towns of the country.

11. **Searching the Scriptures.** St. Paul pointed out that the prophecies of the Old Testament concerning the Messiah were all fulfilled in our Lord. This text does not support the principle that the Bible and nothing but the Bible is the source of all our doctrine. St. Paul referred them to the Bible for what was in the Bible. He did not say that every doctrine was in the Bible.

14. **To the sea-side** (ὡς ἐπὶ). "As far as the sea." This would imply that the Apostle had come to no decision where to go next. He had no intention of going to Athens, but allowed himself to be taken there.

15. The journey to Athens was made by sea. Athens, "the eye of Greece, the mother of arts and eloquence," had much fallen from its ancient splendour.

16. **Given up to idolatry** (κατείδωλος). Full of idols. Public statues abounded in Athens.

17. **Market-place.** The Agora, the centre of public life, was surrounded by decorated public buildings, full of the

his spirit was excited within him, seeing the city given up to idolatry.

17. He disputed therefore in the synagogue with the Jews, and with them that served God,<sup>1</sup> and in the market-place every day with those that were present.

18. And some Epicurean and Stoic philosophers disputed with him, and some said: What is it that this babbler would say? But others: He seemeth to be a publisher of new gods: because he preached to

them Jesus, and the resurrection.

19. And taking him, they brought him to the Areopagus, saying: May we know what this new doctrine is, which thou speakest of?

20. For thou bringest certain new things to our ears: we would know, therefore, what these things mean.

21. (Now all the Athenians, and strangers that were there, employed themselves in nothing else but either in telling or in hearing something new.)

#### A. V.

<sup>1</sup> The devout persons.

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most glorious statuary the world has seen, and intersected with rows of plane trees. It was here the Apostle met the Epicurean and Stoic philosophers.

*He disputed in the market-place.* It was thus that Socrates before him had carried on his questions and arguments.

18. The *Epicureans* were called after their founder Epicurus. They placed their highest good in pleasure, believing neither in God nor future life. Their motto was, "Eat, drink and play; after death no pleasure". The Stoics were founded by Zeno, and were so termed from the "stoa" or portico where they met. They believed that God was a blind fate, and self-denial the greatest virtue, they despised the poor and ignorant, taught that suicide was lawful, and that after death they would be absorbed into the Spirit of the Universe.

**Babbler** (*σπερμολόγος*), seed-picker. One who picks up news as a bird picks up seeds.

19. **Areopagus.** Lit., Hill of Mars, the famous judgment-seat of Athens. The court of Areopagus had jurisdiction over religious matters. Hence the judges summoned the Apostle before them. They address him very respectfully: "May we be allowed to know?"

21. The following speech shows the many-sided gifts of the

*St. Paul's discourse to the Athenians—vv. 22-34.*

22. But Paul, standing in the midst of the Areopagus,<sup>1</sup> said: Ye men of Athens, I perceive that you are in all things as it were too superstitious.<sup>2</sup>

23. For, passing by and seeing your idols,<sup>3</sup> I found an altar also, on which was written: TO THE UNKNOWN GOD. What, therefore, you worship<sup>4</sup> without knowing it, this I preach to you.

24. God who made the world and all things that are in it, he being the Lord of heaven and earth, dwelleth not in temples made with hands;

25. Nor is he served by the hands of men as though he needed any thing, seeing it is he who giveth to all life, and breath, and all things;

26. And hath made of one all mankind, to dwell upon

A. V.

<sup>1</sup> The Mars' Hill.

<sup>2</sup> Ye are too superstitious.

<sup>3</sup> Your devotions.

<sup>4</sup> Ye ignorantly worship.

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Apostle and the ease with which he moved in every society. It is exactly adapted to the educated audience assembled to hear him. In elevation of style and sublimity of thought this discourse, even in the very brief summary given us, it is unsurpassed by the finest efforts of ancient orators.

Too superstitious (δεισιδαιμονεστέρους). Somewhat too much given to worship of demon-gods. The courtesy of the Apostle would not allow him to use the word "superstitious".

23. Your idols. Better, "objects of your worship".

*To the Unknown God.* Better, "to an Unknown God".

The Athenians were so anxious that no Deity should be overlooked in their worship, that they erected this altar hoping to render the Unknown One favourable to them. Note how skilfully he takes advantage of this to introduce the subject of his discourse.

24. Dwelleth not in temples made with hands. It is surely not by accident that he is using the very words of St. Stephen's speech (ch. vii. 48).

25. Giveth to all life, breath and all things. "Life" is given to plants, animals, and man. "Breath" refers to the living soul. "And God breathed into his face the *breath* of life and man became a living soul" (Gen. ii. 7). In fine, "all things" that are in the universe are the work of God.

the whole face of the earth,<sup>1</sup> determining appointed times, and the limits of their habitation ;

27. That they should seek God, if haply they may feel after him or find him, although he be not far from every one of us ;

28. For in him we live,

and we move, and we are ; as some also of your own poets said: For we are also his offspring.

29. Being therefore the offspring of God, we must not suppose the divinity<sup>2</sup> to be like unto gold, or silver, or stone, the graving of art and device of man.

#### A. V.

<sup>1</sup> He hath made of one blood all nations . . . and hath determined the times before appointed.

<sup>2</sup> The Godhead is like.

26. He hath made of one (blood or nature) all mankind. By these words he attacks a favourite doctrine of the Greeks, that they were of a different race from the rest of mankind, who were "barbarians".

*Determining appointed times and bounds of their habitation.* Better, "having determined". All men are descended from one stock, although different nations have *appointed times* in which they flourish or decay, and dwell in different countries or *bounds of their habitation*. These words had better be in parenthesis, so as to make the construction of the following verse clearer. *He hath made all mankind.*

27. That they should seek God. This is the object for which God made man—"to know Him, love Him, to serve Him in this world and to be happy with Him for ever in heaven". *If haply* (εἰ ἄραγε). Better translate, "since indeed they may feel after Him and find Him, although in fact (καίτοιγε) He is not far from every one of us".

28. In Him we live, move and are. One of the sublime thoughts that so often fell from the lips of the great Apostle. In God's immensity we live and move; it is from this immensity we draw our life and movement. As the fish taken from his native element loses all strength and life, so apart from God man has no life, no movement.

29. As man has "life and breath," so his Maker must be the source of all life and breath, therefore *gold and silver* cannot represent such a *divinity*. *Some of your poets*. Arātus was a poet of Cilicia. His writings were therefore not unknown to the Apostle.

30. And God indeed having overlooked the times<sup>1</sup> of this ignorance, now declareth to men, that all should everywhere do penance:

31. Because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed, giving faith to all by raising him up from the dead.<sup>2</sup>

32. And when they had

heard of the resurrection of the dead, some indeed mocked: but others said: We will hear thee again concerning this matter.

33. So Paul went out from among them.

34. But certain men<sup>3</sup> adhered to him, and believed: among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

A. V.

<sup>1</sup> The times of this ignorance God winked at, but now commandeth.

<sup>2</sup> Whereof he hath given assurance unto all.

<sup>3</sup> Howbeit certain men clave unto him.

30 and 31. These two verses are very condensed, perhaps because they represent the ordinary teaching of the Apostle, which St. Luke took to be quite familiar to his readers.

God having overlooked the times of this ignorance. That is, He suffered man's ignorance of Him at the time without punishing it, and now He overlooks and forgives everything. The same point was urged upon the Lystrans (xiv. 15).

Giving faith to all by raising Him up from the dead. Most of the hearers "mocked" at the notion of a resurrection from the dead. The Apostle says that Christ has given us grounds of *faith* for this truth, by raising His own body from the tomb.

The whole of this speech should be committed to memory.

34. Dionysius the Areopagite. One of the most distinguished men of the Council, and its President.

### QUESTIONS.

1. Give a full account of the Apostle's preaching in—

(a) Thessalonica.

(b) Berea.

(c) Athens.

2. Explain terms, "the people," "rulers" of Thessalonica, "market-place" of Athens, "Areopagus".

3. Who were the Epicureans, Stoics, Jason, Dionysius?
4. Trace the journeys of the Apostle in this chapter and give a short account of Thessalonica, Berea, Athens.
5. Explain with reference to context :—
  - (a) Opening and insinuating.
  - (b) Wicked men of the vulgar sort.
  - (c) Having received satisfaction from Jason.
  - (d) They sent away Paul to go to the sea-side.
  - (e) They who disturb the city are come here.
  - (f) I perceive that you are in all things, as it were, too superstitious.
  - (g) God giveth to all life, breath and all things.
  - (h) He hath made of one all mankind.
  - (i) Determining appointed times and limits of their habitation.
  - (j) If haply they may feel after Him and find Him.
  - (k) In Him we live, move and are.
  - (l) God having overlooked the times of this ignorance.
  - (m) Giving faith to all by raising Him from the dead.



## CHAPTER XVIII.

### PAUL FOUNDS THE CHURCH OF CORINTH—VV I-II.

1. AFTER these things, departing from Athens, he came to Corinth.

2. And finding a certain Jew, named Aquila, a native of Pontus, who had lately come from Italy, with Priscilla his wife (because Claudius had commanded all Jews to depart from Rome), he came to them.

3. And because he was of the same trade,<sup>1</sup> he remained with them, and wrought: (now they were tent-makers by trade).

4. And he disputed in the synagogue every sabbath, interposing the name of the Lord Jesus,<sup>2</sup> and he persuaded the Jews and the Greeks.

A. V.

<sup>1</sup> Same craft.

<sup>2</sup> "interposing . . . L. Jesus" is omitted.

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1. Corinth, the capital of Achaia. It is situated on a narrow neck of land between two seas ("Bimaris Corinthus"), the isthmus being only three miles across. Nearly all the trade between the East and West passed through Corinth. It bore a bad reputation for licentiousness of manners.

2. Aquila and Priscilla. These two were evidently Christians when they made the Apostle's acquaintance. Priscilla is a Roman name, and from the prominent way in which this lady is mentioned we may conclude that she was a person of some distinction. There is no difficulty in supposing that they were converted at Rome, perhaps by St. Peter, who is said to have visited Rome somewhere about A.D. 41 and founded the Church there. This would be some twelve or thirteen years before St. Paul's arrival in Corinth. It was during this stay at Corinth that the Apostle wrote his two Epistles to the Thessalonians.

*Claudius commanded all Jews to depart.* From the historian Suetonius we learn that there were tumults among the Jews "instigated by Chrestus". Claudius therefore banished the Jews from Rome.

3. He wrought. All Jewish boys were taught some trade.

5. And when Silas and Timothy<sup>1</sup> were come from Macedonia, Paul was earnest<sup>2</sup> in preaching, testifying to the Jews that Jesus is the Christ.

6. But they contradicting and blaspheming,<sup>3</sup> shaking his garments, he said to them: Your blood be upon your own heads; I am clean: from henceforth I will go to the gentiles.

7. And departing thence, he entered into the house of a certain man, named Titus Justus, one that worshipped God, whose house joined<sup>4</sup> to the synagogue.

8. And Crispus, the ruler of the synagogue, believed in the Lord with all his house: and many of the Corinthians, hearing, believed and were baptised.

9. And the Lord said to Paul in the night by a vision: Fear not, but speak, and hold not thy peace,

10. Because I am with thee: and no man shall set upon thee to hurt thee; for I have much people in this city.

11. And he stayed there a year and six months, teaching the word of God among them.

*Paul is summoned before Gallio—vv. 12-17.*

12. But when Gallio<sup>5</sup> was proconsul of Achaia, the Jews with one accord rose

up against Paul, and brought him to the judgment-seat:

13. Saying: That this

A. V.

<sup>1</sup> Timotheus.

<sup>2</sup> Was pressed in spirit.

<sup>3</sup> When they opposed themselves and blasphemed.

<sup>4</sup> Joined hard to the synagogue.

<sup>5</sup> Gallio was deputy of Achaia.

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*Tent-makers of goat's hair.* The trade was one in which all Cilicians were skilful.

5. Paul was earnest in preaching. The arrival of his two followers enabled him to give himself more earnestly to preaching the word of God.

6. Shaking his garments. Just as on a former occasion he shook off the dust of his feet at Antioch, cap. xiii. 51.

8. Crispus was one of the few baptised by St. Paul himself (1 Cor. i. 14). He was evidently a very important gain to the Church.

12. Gallio was the brother of Seneca the philosopher.

15. A question of names. The Jews objected to Jesus being called the "Christ".

man persuadeth<sup>1</sup> men to worship God contrary to the law.

14. And when Paul was beginning to open his mouth, Gallio said to the Jews: If it were some matter of wrong, or a heinous deed,<sup>2</sup> you men, O Jews, it would be reasonable I should bear with you:

15. But if they be ques-

tions of a word and of names, and of your law, look you to it: I will not be judge of such matters.

16. And he drove them from the judgment-seat.

17. And all, laying hold<sup>3</sup> on Sosthenes, the ruler of the synagogue, struck him before the judgment-seat: and Gallio cared for none of those things.

*Paul goes up to Jerusalem—vv. 18-23.*

18. But Paul, when he had stayed yet many days,<sup>4</sup> taking leave of the brethren, he sailed from thence into

Syria (and with him Priscilla and Aquila); having shorn his head in Cenchrea: for he had a vow.

A. V.

<sup>1</sup> This fellow persuadeth men.

<sup>2</sup> A matter of wrong or wicked lewdness.

<sup>3</sup> All the Greeks laying hold. <sup>4</sup> Paul tarried there yet a good while.

17. And all laying hold. In the Greek, "And all the Greeks laying hold on Sosthenes". The servants of the proconsul thus vented their hatred on the Jews. This is a more natural explanation than that which makes the servants suspect Sosthenes of Christianity.

*Gallio cared for none of those things.* Gallio is now a by-word for those rulers who are indifferent to religious questions.

18. Having shorn his head. Commentators cannot quite agree whether it was Paul or Aquila that shaved his head. The more probable opinion is that it was Paul. The vow that he took can hardly be the great "Nazarite" vow, since no one with this vow upon him was allowed to cut his hair until he had made his offerings in the temple at Jerusalem. It must have been an ordinary vow to offer victims in the temple at Jerusalem either as a thankoffering or as a prayer to be delivered from danger. The pilgrim would cut his hair to give an outward sign that his vow had begun.

*Cenchrea.* Better Cenchreæ, the port of Corinth.

19. And he came to Ephesus, and left them there: but he himself, entering into the synagogue, disputed with the Jews.

20. And when they entreated him to make a longer stay,<sup>1</sup> he consented not;

21. But taking his leave, and saying:<sup>2</sup> I will return to you again, God willing, he departed from Ephesus.

22. And going down to Cesarea,<sup>3</sup> he went up, and saluted the church, and so came down to Antioch.

32. And after he had spent some time there, he departed, passing in order through the country of Galatia and Phrygia, strengthening all the disciples.

*Apollo*—vv. 24-28. J

24. Now a certain Jew, man, came to Ephesus, named Apollo,<sup>4</sup> a native of one mighty in the Scriptures. Alexandria, an eloquent

A. V.

<sup>1</sup> To tarry longer time with them.

<sup>2</sup> Insert after "saying": "I must by all means keep this feast that cometh in Jerusalem".

<sup>3</sup> When he had landed at Cesarea.

<sup>4</sup> Apollos.

- 
19. **Ephesus.** The capital of the region "Asia," a rich city, celebrated for its temple of Diana, one of the wonders of the world. St. Timothy was its first bishop. It has been handed down by tradition that Ephesus was the resting place of our Lady and St. John.
21. The Greek text inserts here: "I must spend the coming Easter in Jerusalem".
22. And going down to Cesarea, he went up and saluted the Church and so came down to Antioch. Some commentators, following Ven. Bede, think that he went to Cesarea in Cappadocia, saluted the Church there, and then went to Antioch in Pisidia. It is however more probable that Paul left the ship at Cesarea in Palestine and then by land *went up* to Jerusalem, saluted the Church there and so by the same route returned to Antioch in Syria. To "go up" is the regular phrase in the Gospels for a visit to Jerusalem, Matt. xx. 17, John ii. 13. And if the Apostle had a vow to fulfil, it becomes quite certain that Jerusalem was the object of his visit.

25. This man was taught in the way of the Lord; and, being fervent in spirit, spoke and taught diligently the things that are of Jesus, knowing only the baptism of John.

26. This man, therefore, began to speak boldly in the synagogue; whom when Priscilla and Aquila had heard, they took him to them, and expounded more ex-

actly<sup>1</sup> to him the way of the Lord.

27. And whereas he was desirous to go to Achaia,<sup>2</sup> the brethren, exhorting, wrote to the disciples to receive him: who, when he was come, helped them much who had believed:<sup>3</sup>

28. For he vigorously convinced the Jews in public,<sup>4</sup> showing by the Scriptures Jesus to be the Christ

A. V.

<sup>1</sup> More perfectly the way.

<sup>2</sup> When he was disposed to pass into Achaia.

<sup>3</sup> Them which had believed through grace.

<sup>4</sup> He mightily convinced the Jews and that publicly.

Here ends St. Paul's second Missionary Journey and his third begins.

24. Apollo. He had been taught by John that Jesus was the Messias, the Christ. Hitherto he had no opportunities of learning more and of receiving the baptism of Jesus. His fervour and humility are shown by his ready submission to be taught "the way" by Priscilla and Aquila. When he went to Corinth he found himself the subject of much admiration for his polished style of preaching, which some of the Corinthians preferred to the rugged condensed utterances of the Apostle. There was a trading service between Alexandria and Ephesus, and between Ephesus and Corinth.

QUESTIONS.

1. Give a full account of St. Paul's stay at Corinth, and of his trial before Gallio.

2. What heavenly vision had he about this time?

3. Who were Aquila, Priscilla, Sosthenes, Crispus, Gallio, Apollo?

4. Describe Corinth and Ephesus.

5. Give an account of the Apostle's journey from Cenchrea to Antioch

6. Explain with reference to the context:—

(a) Paul was earnest in preaching.

(b) Having shorn his head in Cenchrea.

(c) They were tent-makers by trade.

(d) He shaking his garments said.

(e) Claudius commanded all Jews to depart from Rome.

(f) If they be questions of names.

## CHAPTER XIX.

### PAUL ESTABLISHES THE CHURCH AT EPHESUS—VV. 1-12.

1. AND it came to pass, when Apollo was at Corinth, that Paul, having passed through the upper parts, came to Ephesus, and found certain disciples;

2. And he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost.

3. And he said: In what then were you baptised? Who said: In John's baptism.

4. Then Paul said: John baptised the people with the baptism of penance,<sup>1</sup> saying: That they should believe in him who was to come after him, that is to say, in Jesus.

5. Having heard these things, they were baptised

#### A. V.

<sup>1</sup> John verily baptised with the baptism of repentance.

- 
1. Paul having passed through the upper parts came to Ephesus. The *upper* (or mountainous) *parts* refer to a journey by land through Galatia and Phrygia, as opposed to a journey by sea. It was at Ephesus that he wrote his two Epistles to the Corinthians, as also probably, his Epistle to the Galatians.
2. Whether there be a Holy Ghost. The disciples of John could not be ignorant of the Third Person of the Blessed Trinity, for he taught that Christ would "baptise in the Holy Ghost" (John i. 33). It would be better rendered, "We have not heard whether the Holy Ghost be (given)," *i.e.*, whether He has yet come down upon the disciples. There is the same phrase in John vii. 39, "For the Holy Ghost was not yet (given)".
5. Baptised in the name of the Lord Jesus. This does not refer, as some maintain, to the use of another form in baptism, "I baptise thee in the name of the Lord Jesus"; it means that the converts were by their baptism dedicated

in the name of the Lord Jesus.

6. And when Paul had imposed his hands on them, the Holy Ghost came upon them; and they spoke tongues, and prophesied.

7. And all the men were about twelve.

8. And entering into the synagogue, he spoke boldly for the space of three months, disputing and persuading concerning the kingdom of God.

9. But when some were hardened, and believed not, but spoke ill of the way of the Lord before the multi-

tude, departing from them, he separated the disciples, disputing daily in the school of one Tyrannus.

10. And this continued for two years, so that all who dwelt in Asia heard the word of the Lord, Jews and gentiles.

11. And God wrought special miracles by the hand of Paul.

12. So that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.

to the faith and worship of Jesus. The Hebrews used "name" for "person".

6. After baptism they received confirmation by the imposition of the hands of the Apostle.

*They spoke tongues.* "With tongues." This was a special gift of the Holy Ghost in the early Church, by which the devout faithful were thrown into an ecstasy, and poured out mysterious fervent utterances (1 Cor. cap. xiv.) in unknown languages.

*Prophesied.* See cap. xiii. for an explanation.

9. *Tyrannus.* It may be a proper name—or it may stand for a prince, powerful man, under whose protection the Apostle was sheltered. The "school" was not for boys, but a resort of learned men.

10. Adding the three months (v. 7) that he reasoned in the synagogue, we have two years and three months. St. Paul tells the elders (cap. xx.) that he was three years with them.

*Asia* round about Ephesus. It is supposed that at this time he founded the seven Churches of the Apocalypse.

11. *Special.* Lit., not common.

12. *Aprons.* Used in his trade.

This verse shows that the practice of venerating relics was encouraged and blessed in the early Church.



*The punishment of the sons of Sceva—vv. 13-17.*

13. Now some of the Jewish exorcists, who went about, attempted to invoke, over them that had evil spirits,<sup>1</sup> the name of the Lord Jesus, saying: I conjure you by Jesus whom Paul preacheth.

14. And there were certain men, seven sons of Sceva, a Jew, a chief priest, who did this.

15. But an evil spirit, answering, said to them: Jesus I know, and Paul

I know, but who are you?

16. And the man in whom the evil spirit was, leaping upon them, and mastering them both, prevailed against them, so that they fled out of that house naked and wounded.

17. And this was known to all the Jews and the gentiles who dwelt at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified.

*The magic spells are burned—vv. 18-22.*

18. And many of those who believed came, confess- ing and declaring their deeds.<sup>2</sup>

## A. V.

<sup>1</sup> Certain of the vagabond Jews, exorcists, took upon them to call.

<sup>2</sup> Confessed and showed their deeds.

13. Exorcist. One who casts out devils, by invoking the Divine Name.

The sons of Sceva, seeing the wonders worked by Paul in invoking the Holy Name, thought that they by the same means might improve their reputation and more especially their gains.

15. Jesus I know and Paul I know. In the Greek different verbs are used; better, "Jesus I acknowledge and Paul I am acquainted with".

16. Mastering them both. Only two of the exorcists were punished. Some modern writers profess to disbelieve altogether in diabolical possession. They may be referred to Görres' *Mystik*, where evidence of these things is given so fully and so completely as to leave no room for doubt in the matter.

18. Who (had) believed. The Jews and Gentiles were struck with fear; but the Christians who had fallen from their fervour and were practising magic, came confessing their sins.

19. And many of those who had followed curious things<sup>1</sup> brought their books together, and burnt them before all; and, the price of them being computed, they found the money to be fifty thousand pieces of silver.

20. So mightily increased the word of God, and was confirmed.

21. Now these things be-

ing ended, Paul purposed in the spirit, as soon as he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there I must also see Rome.

22. And sending into Macedonia two of those that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.

*Disturbance of the silversmiths—vv. 23-34.*

23. Now at that time there arose no small disturbance about the way of the Lord<sup>2</sup>

named Demetrius, a silver-smith, who made silver temples<sup>3</sup> for Diana, brought no small gain to the craftsmen;

24. For a certain man

A. V.

<sup>1</sup> Many of them which used curious arts.

<sup>2</sup> No small stir about that way.    <sup>3</sup> Silver shrines.

19. Followed curious arts (*νεπίεργα*). Over curious and meddling in magic arts and superstitious practices, for which the Ephesians were noted. *Their books* (*γράμματα*) not books to read, but spells and incantations written on parchment and kept in little silk bags. They were called Ephesian Spells. *Burnt them*. Compare this with v. 12 above and note the difference between the Catholic veneration of relics and the heathen trust in spells or charms.

*Pieces of silver*. These may have been Attic drachmas or Roman denarii. The drachma was worth about 8½d. of our money, so that these superstitious objects were worth altogether about £1770 17s. 6d.

21. Purposed in the Spirit. *I.e.*, under the guidance of the Holy Spirit.

22. Timothy and Erastus. Erastus is termed treasurer of Corinth in Rom. xvi. 23. The Apostle tells us in 1 Cor. iv. 17 why he sent these two into Macedonia.

24. Diana. The goddess of forests, groves, and hunters. The

25. Whom having called together, with workmen of like occupation, he said: You men, you know that our gain is by this trade.

26. Now you see and hear, that this Paul by persuasion hath drawn away a great multitude, not only at Ephesus, but almost throughout all Asia, saying: That they are no gods which are made with hands;

27. So that not only this our craft is in danger to be vilified,<sup>1</sup> but also the temple of great Diana shall be thought nothing of, yea, and her majesty<sup>2</sup> shall begin to be destroyed, whom all Asia and the world worshippeth.

28. Having heard these things, they were full of anger, and cried out, saying: Great is Diana of the Ephesians.

29. And the whole city was filled with confusion; and they rushed with one accord into the theatre, having caught Gaius and Aristarchus, men of Macedonia, companions of Paul.

30. And when Paul would have entered in unto the people, the disciples suffered him not.

31. And some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre.

#### A. V.

<sup>1</sup> To be set at nought.

<sup>2</sup> Her magnificence should be destroyed.

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moon was also termed Diana, the sun Phœbus. The Temple of Diana at Ephesus was so magnificent that it was reckoned among the seven wonders of the world.

*Made silver temples.* Better "shrines". They were small portable models of the shrine at Ephesus which were worn as charms round the neck.

26. Paul hath drawn away a great multitude. Demetrius unwillingly witnesses to the rapid spread of Christianity at this time.

27. Vilified. *I.e.*, "in danger of falling into contempt".

29. *Companions.* *I.e.*, fellow-travellers. Aristarchus was from Thessalonica (cap. xx. 4). He accompanied St. Paul on his journey to Rome (cap. xxvii. 2). In Col. iv. 10 he appears to be sharing the Apostle's imprisonment. *Gaius* or *Caius* was a very common name; it is difficult to decide who this person was, but see c. xx. 4.

31. *Rulers of Asia.* Asiarchs. These were rich citizens elected to preside over the religious feasts and games of Asia

32. Now some cried out one thing, some another: for the assembly was confused; and the greater part<sup>1</sup> knew not for what cause they were come together.

33. And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander, beckoning with his hand for silence, would have given the people satisfaction.<sup>2</sup>

34. But as soon as they perceived him to be a Jew, all with one voice, for the space of about two hours, cried out: Great is Diana of the Ephesians.

*The speech of the town clerk of Ephesus—vv. 35-40.*

35. And when the town clerk had appeased the multitudes, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana, and of Jupiter's offspring?<sup>3</sup>

these things cannot be contradicted, you ought to be quiet, and do nothing rashly.

37. For you have brought hither these men, neither guilty of sacrilege,<sup>4</sup> nor of blasphemy against your goddess.

38. But if Demetrius and the craftsmen who are with

36. Seeing, therefore,

A. V.

<sup>1</sup> The more part knew not.

<sup>2</sup> Would have made his defence to the people.

<sup>3</sup> And of the image which fell down from Jupiter.

<sup>4</sup> Men who are neither robbers of temples.

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Minor. *Theatre*, the vast amphitheatre used also for assemblies.

33. They (*i.e.*, the Jews) drew forth Alexander. The Jews were in the same danger from the mob of idolaters as the Christians; as they also had "vilified" the "majesty" of Diana. They "thrust forward" a clever orator Alexander to defend them.

*Would have given satisfaction.* Better, "an explanation".

35. Town clerk (*γραμματεὺς*). One of the leading officials of the town. He was an able man, as his speech indicates. It is instructive to note that the educated classes such as the Asiarchs, Gallio and this Ephesian magistrate bore no hostile feelings to Christianity.

him have a cause against any man, the courts of justice are open, and there are proconsuls;<sup>1</sup> let them accuse one another.<sup>2</sup>

39. And if you inquire after any other matter, it may be decided in a lawful assembly.

40. For we are in danger of being charged with this day's uproar, there being no man guilty<sup>3</sup> (of whom we can give an account) of this concourse. And when he had said these things, he dismissed the assembly.

#### A. V.

<sup>1</sup> The law is open, and there are deputies.

<sup>2</sup> Let them implead one another.

<sup>3</sup> There being no cause whereby we may give an account of this concourse.

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*The city is a worshipper of Diana* (νεοκόρος). Lit., a sweeper of the temple, or sacristan. Hence a guardian of the great shrine of Diana, a title affected by this city.

*Jupiter's offspring* (Διοπετοῦς). Better, "that fell from Jove". It was believed at Ephesus that the great image of Diana had been miraculously sent down to Ephesus from heaven.

39. If you inquire after any other matter. *I.e.*, if you desire any fresh law to be made.

40. In danger of being charged with this day's uproar. He reminds them that the proconsuls and Roman officials will not allow these "uproars" to pass unpunished. There was a heavy fine generally inflicted on the town for these serious breaches of the peace. This argument that touched their pockets had more effect than any other, and the mob began slowly to melt away.

*There being no man guilty.* Better, "there being no lawful cause whereby we can give an account of this concourse".

#### QUESTIONS.

1. Give a full account of—

(a) The baptism and confirmation of the twelve disciples at Ephesus.

(b) The punishment of the sons of Sceva.

(c) The tumult of the silversmiths.

2. Who were Aristarchus, Erastus, Tyrannus, Sceva, Diana, Alexander

3. Trace the wanderings of the Apostle during this chapter.

4. Explain the terms "tongues," "exorcist," "rulers of Asia," "worshipper," "Jupiter's offspring".

5. Explain with reference to the context :—

(a) We have not so much as heard whether there be a Holy Ghost.

(b) They found the money to be 50,000 pieces of silver.

(c) Those who had followed curious things.

(d) We are in danger of being charged for this day's uproar.

(e) There being no man guilty (of whom we can give an account) of this concourse.

## CHAPTER XX.

PAUL PASSES THROUGH MACEDONIA AND GREECE—VV. 1-6.

1. AND after the tumult ceased, Paul, calling to him the disciples, and exhorting them,<sup>1</sup> took his leave, and set forward to go into Macedonia.

2. And when he had gone over those parts, and had exhorted them with many words, he came into Greece,

3. Where when he had

spent three months, the Jews laid wait for him, as he was about to sail into Syria: so he took a resolution to return through Macedonia.

4. And there accompanied him<sup>2</sup> Sopator the son of Pyrrhus,<sup>3</sup> of Berea; and of the Thessalonians, Aristarchus and Secundus; and

A. V.

<sup>1</sup> And embraced them.

<sup>2</sup> Add words "into Asia".

<sup>3</sup> Omit "son of Pyrrhus".

1. Took his leave (*ἀσπασόμενος*). Better, "embracing them".

2. Over those parts. He passed some months in the northern parts of Greece, and doubtless visited again Philippi, Thessalonica and Berea, and also Illyricum (Rom. xv. 19).

*Came into Greece.* The term was often used for the southern part of Greece—Achaia, which contained Athens and Corinth, the scenes of former labours. These the Apostle would certainly revisit.

3. Where when he had spent three months. Mostly, we may infer, at Corinth, where he wrote his Epistle to the Romans.

4. And there accompanied him. In the Greek is added "as far as Asia". Our reading, which is that of the Vulgate, seems better in this case, and implies that these companions went up with St. Paul to Jerusalem. These being so many and from the different towns wherein the Apostle preached, it looks as if they were representatives sent for a special purpose, *viz.*, to take alms



Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. 6. But we sailed from Philippi after the days of the azymes,<sup>1</sup> and came to them to Troas in five days, where we stayed seven days.

5. These having gone before, waited for us at Troas.

*He raises Eutychius to life at Troas—vv. 7-12.*

7. And on the first day of the week, when we assembled to break bread, Paul discoursed with them, being to depart on the morrow; and he continued his speech until midnight.

8. And there were a great number of lamps in the upper chamber, where we were assembled.

9. And a certain young man, named Eutychius,<sup>2</sup> sitting on the window, be-

#### A. V.

<sup>1</sup> Days of unleavened bread.

<sup>2</sup> Eutychus.

to the poorer brethren in Syria (Acts xxiv. 17; Rom. xv. 25, 26). Timothy was from Lystra (xvi. 1), Tychicus and Trophimus from Ephesus the capital of Asia (Eph. vi. 21; Acts xxi. 29; 2 Tim. iv. 12, 20).

5. The use of the first person plural again is St. Luke's manner of saying that he has rejoined his beloved master once more. Note that Philippi was the place where he was last with them (xv. 10, 18).

6. The days of the azymes. *I.e.*, of the unleavened bread. The feast of the ancient Pasch now became the feast of Easter. During this time the faithful ate bread made of flour and water only; no leaven (that is, barm or yeast) being allowed.

7. First day of the week. Lit., "the first day after the Sabbath"—our Sunday. Already in these early times, A.D. 58, the Christians observed the Sunday as a holy day, in memory of Christ's resurrection on the first day of the week.

*To break bread.* This is the phrase used in the New Testament to denote the reception of the Holy Eucharist, after which all sat down to a common table, called Agape or love-feast.

8. Number of lamps. Perhaps not only to give light, but to honour the solemnity.

9. Window. Very large in the East, and closed with lattice work only.

ing oppressed with a heavy sleep, as Paul was long preaching, by occasion of his sleep<sup>1</sup> fell from the third loft down, and was taken up dead :

10. To whom when Paul went down, and laid himself upon him;<sup>2</sup> and embracing him, said: Be not

troubled, for his soul is in him.<sup>3</sup>

11. Then going up, and breaking bread and tasting,<sup>4</sup> and having talked a long while to them until daylight, so he departed.

12. And they brought the youth alive, and were not a little comforted.

*His discourse to the ancients at Miletus—vv. 13-38.*

13. But we, going aboard the ship,<sup>5</sup> sailed to Assos, from whence we were to take in Paul; for so he had appointed, himself purposing to travel by land.<sup>6</sup>

14. And when he had met with us at Assos, we took him in, and came to Mitylene.

15. And sailing from thence, next day we came over against Chios; and in

A. V.

<sup>1</sup> He sunk down with sleep.

<sup>2</sup> And fell on him.

<sup>3</sup> His life is in him.

<sup>4</sup> When he had eaten.

<sup>5</sup> We went before to ship.

<sup>6</sup> To go afoot.

10. Laid himself on him. To heal him as in 3 Kings xvii. 21; 4 Kings iv. 34.

11. Tasting. Better, "and having eaten" of the repast of the Agape.

12. Some modern commentators deny that there is any miracle in this case, because the Apostle said "his soul is in him". But it can escape no student of the Acts how careful St. Luke is, probably under the directions of the Apostle himself, to throw a veil over St. Paul's wonder-working powers. This is only another instance, like that of the stoning at Lystra, where we are left to judge for ourselves. Is it possible, without a miracle, for a youth to fall from the third story of a house and in a few hours walk out and meet his friends?

13. Travel (πρὸς ἐνέειν). "To go on foot."

14. Assos. City of Asia Minor, south of Troas, on the Gulf of Adramyttium.

Mitylene. Capital of Lesbos.

15. Over against. Opposite.

Chios. An island between Lesbos and Samos, celebrated for its wine.

another day we arrived at Samos; and the day<sup>1</sup> following we came to Miletus.

16. For Paul had determined to sail by Ephesus, lest he should be delayed any time in Asia; for he hastened on, if it were possible for him, to keep the day of Pentecost at Jerusalem.

17. And sending from Miletus to Ephesus, he called the ancients of the church.<sup>2</sup>

18. And when they were come to him, and were to-

gether, he said to them: You know from the first day that I came into Asia, in what manner I have been with you all the time,

19. Serving the Lord with all humility, and with tears, and temptations, which came upon me from the snares of the Jews;

20. How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house,

21. Testifying both to

#### A. V.

<sup>1</sup> Insert "tarried at Trogyllium".

<sup>2</sup> Elders of the Church.

*Arrived at.* Touched at.

*Samos.* Island in the Ionian Sea, celebrated for its ware and vases.

The Greek adds, "and tarried at Trogyllium," a promontory opposite Samos.

*Miletus.* A flourishing city of Ionia, where there was already a Church of Christians. It was only a few miles from Ephesus, and as the harbour of the latter town had silted up, Miletus was practically the harbour of Ephesus.

18. The following speech is most valuable, as it shows us the earnestness, affection, and solicitude of the Apostle for his spiritual children. It explains some of the charm and success of his teaching, for who could resist the burning zeal, and the personal interest taken in each member of his flock, that even this short summary of his address displays?

19. And temptations. Better, "and serving the Lord in *the trials* from the snares of the Jews". It was not from pride that the Apostle dwells on his great labours on behalf of his priests; but in saying farewell he must be allowed to remind them a little of the past, to make them realise better their own duties to their flocks.

22. Bound in the spirit. Better, "constrained in the spirit". He feels a strong internal impulse to go to Jerusalem.

Jews and gentiles penance<sup>1</sup> toward God, and faith in our Lord Jesus Christ.

22. And now, behold, bound in the spirit, I go to Jerusalem, not knowing the things that shall befall me there :

23. Only that the Holy Ghost in every city witnesseth to me, saying, that chains and afflictions wait for me at Jerusalem.

24. But I fear none of these things, neither do I count my life more precious than myself,<sup>2</sup> so that I may consummate my course,<sup>3</sup>

and the ministry of the word<sup>4</sup> which I have received from the Lord Jesus, to testify the gospel of the grace of God.

25. And now, behold, I know that all you, among whom I have gone preaching the kingdom of God, shall see my face no more.

26. Wherefore I take you to witness this day,<sup>5</sup> that I am clear from the blood of all.<sup>6</sup>

27. For I have not been wanting<sup>7</sup> to declare to you all the counsel of God.

28. Take heed to your-

#### A. V.

<sup>1</sup> Repentance.

<sup>2</sup> I count my life dear unto myself.

<sup>3</sup> After "course" add "with joy".

<sup>4</sup> Omit "of the word" after "ministry". <sup>5</sup> Take you to record.

<sup>6</sup> Pure from the blood.

<sup>7</sup> I have not shunned.

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24. I do not count my life more precious than myself. It is difficult to explain this phrase as it stands. The Greek is, "I do not count this life of mine precious to me".

*I may consummate my course.* "That I may complete my course." It was a favourite habit of the Apostle to compare our life on earth to a racecourse. Cf. 1 Cor. ix. 24-27.

25. I know that all of you shall see my face no more. The Apostle seems to have visited Ephesus again some years later (1 Tim. i. 3), after his imprisonment in Rome. Hence it is clear that by the words "I know," he did not mean to express more than his own personal belief in view of the dangers awaiting him.

28. He now exhorts them to increased watchfulness: Take heed, *i.e.*, watch over yourselves and all the flock.

*Over which the Holy Ghost hath placed you Bishops.* Those who in v. 17 were called the "ancients" or "presbyters" are here called "bishops". The name "presbyter" denotes the dignity of the state, the name "bishop"

selves, and to all the flock, over which the Holy Ghost hath placed you bishops,<sup>1</sup> to rule the church of God, which he hath purchased with his own blood.

29. I know that, after my departure, ravenous wolves<sup>2</sup> will enter in among you, not sparing the flock.

30. And of your own selves will rise up men speaking perverse things, to draw away disciples after them.

31. Therefore watch, keeping in memory, that for three years I ceased not, night and day, with tears admonishing every one of you.

32. And now I commend you to God, and to the word of his grace, who is able to build up, and to give an inheritance among all the sanctified.

33. I have not coveted any man's silver, gold, or apparel, as

#### A. V.

<sup>1</sup> Hath made you overseers, to feed, etc.

<sup>2</sup> Grievous wolves.

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its office, for "bishop" (ἐπίσκοπος) means "overseer". As already noticed both names seem to have been used at the first to denote either bishops or priests. It was only in the course of time that "bishop" became the proper name of the highest order of clergy, and "priest" of the second order.

*To rule the Church* (ποιμαίνειν). Lit., to be the shepherds—to rule the Church as a shepherd rules and feeds his flocks.

*The Church of God which He (God) hath purchased with His own blood.* The phrase as it stands is a striking statement of the divinity of Christ. Some versions, indeed, write "the Church of the Lord," but nearly all the Greek MSS. are in favour of the reading "Church of God".

30. And of your own selves will rise up men to draw away disciples. Perhaps Hymeneus and Alexander, who afterwards gave so much pain to the Apostle, were among the hearers of this prophecy. 1 Tim. i. 20.

31. For three years I ceased not. Strictly speaking, he stayed only two years and three months, but according to the Hebrew style of speech this would be considered three years.

32. I commend you to the word of His grace. His "gracious word"—"full of grace". Some see in this phrase an

34. You yourselves know: that as for such things as were needful for me,<sup>1</sup> and for them that are with me, these hands have furnished.

35. I have showed you all things, that labouring in this manner we must receive the weak, and remember the word of the Lord Jesus, how he said: It is more blessed to give than to receive.

36. And when he had said these things, kneeling down, he prayed with them all.

37. And there was much weeping amongst them all,<sup>2</sup> and falling on Paul's neck they kissed him;

38. Being very much grieved for the word which he had said, that they should see his face no more. And they conducted him to the ship.

#### A. V.

<sup>1</sup> You yourselves know that these hands have ministered unto my necessities and to them that were with me.

<sup>2</sup> And they all wept sore.

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approach to the idea of St. John,—“The Word was made flesh, full of grace and truth”. The Word, the Son of God, so full of grace, is able to “build up” the Church in my absence and give you grace to obtain “an inheritance” among the blest. The Apostle feels that he has done all that is in his power to do; he is called elsewhere and he trusts to the grace of God to preserve the Churches and to lead each individual soul to heaven.

34. Although St. Paul taught (1 Cor. ix. 14) that “they who preach the Gospel should live of the Gospel,” still, to remove all suspicion of possible self-seeking in his ministry, he worked for his own living.

35. **I have showed you all things.** Better, “I have showed you all these things as an example how to support the weak” (the poor, Chrys.).

*The word of the Lord Jesus: It is more blessed to give than to receive.* This saying is not found in any of the Gospels. During the time of the Apostle many such sayings that fell from the lips of Jesus would be treasured by the faithful and passed on from one to another.

37. **Kissed him** (κατεφίλου). Repeatedly kissed him.

#### QUESTIONS.

1. Relate in full the story of the raising of Eutychius from the dead.
2. What countries are included in the terms “over those parts,” “Greece”?

3. Give short descriptions of Troas, Assos, Mitylene, Chios, Samos, Trogyllium, Miletus.

4. Show that St. Luke joined the Apostle at Philippi.

5. Who were Tychicus and Trophimus?

6. Recite the speech of St. Paul to the elders at Miletus, and give your impressions of it.

7. Explain with reference to context :—

(a) His soul is in him.

(b) After the days of the azymes.

(c) The first day of the week.

(d) Breaking bread and tasting.

(e) I bound in the spirit.

(f) I do not count my life more precious than myself,

(g) All of you shall see my face no more.

(h) Bishops to rule the Church of God.

(i) Of your own selves will rise up men to draw away disciples.

(j) I commend you to the word of His grace.

(k) I have shown you all things.



## CHAPTER XXI.

ST. PAUL'S JOURNEY FROM MILETUS TO JERUSALEM—VV. 1-16.

1. AND when it came to pass, that being departed from them,<sup>1</sup> we set sail, we came with a direct course to Coos,<sup>2</sup> and the day following to Rhodes and from thence to Patara :

2. And having found a ship bound for Phenice, we went aboard, and set sail.

3. And when we had dis-

covered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to unlade her burden.

4. And finding disciples, we stayed there seven days; who said to Paul through the Spirit that he should not go up to Jerusalem.

5. And the days being

A. V.

<sup>1</sup> Gotten from them.

<sup>2</sup> Cos.

1. Being departed from them we sailed (*ἀποσπασθέντας*). Having torn themselves away. *Coos*, or *Cos*, now *Stanchio*. *Rhodes*, one of the largest and most flourishing islands of the Archipelago. It was celebrated for its Colossus, a gigantic statue of brass, 150 feet high. It was taken by the Turks in the sixteenth century after a most heroic defence by the knights of St. John.

*Patara*. A harbour on the Lycian coast.

2. Phenice. The strip of land along the coast of Palestine of which Tyre was the capital.

3. In the Levant during the summer the west winds blow with the steadiness almost of trade winds. A vessel from Patara could sail in a straight course to Tyre leaving the west coast of Cyprus on the left hand.

*Tyre*. The capital of Phœnicia, one of the richest and most renowned cities of antiquity. It never recovered from its siege and capture by Alexander the Great.

4. Who said to Paul through the Spirit. The Holy Spirit had revealed to them the dangers threatening Paul at Jerusalem, and they begged him not to go up. St. Paul, however, knew that it was God's will that he should face these dangers.

expired, departing, we went forward, they all bringing us on our way, with their wives and children, till we were out of the city: and kneeling down on the shore, we prayed.

6. And when we had taken leave of one another we took ship; and they returned home.

7. But we having finished the voyage by sea,<sup>1</sup> from Tyre came down to Ptolemais; and saluting the brethren, we stayed one day with them.

8. And the next day,<sup>2</sup> departing, we came to Cesarea; and entering into the house of Philip the evangelist,

who was one of the seven, we stayed with him.

9. And he had four daughters, virgins, who did prophesy.

10. And as we stayed there for some days there came from Judea a certain prophet, named Agabus.

11. And when he was come to us, he took Paul's girdle, and binding his own feet and hands, he said; These things saith the Holy Ghost: The man whose girdle this is, thus shall the Jews bind in Jerusalem, and shall deliver him into the hands of the gentiles.

12. And when we had heard this, both we, and

#### A. V.

<sup>1</sup> Finished our course from Tyre.

<sup>2</sup> Add "we that were of Paul's company".

7. Ptolemais was the name given by Ptolemy to the ancient city *Accho*, which he rebuilt. The modern name has returned to the old type. It is now known as *Acre* *St. Jean d'Acre*.

9. He had four daughters, virgins. The mention of St. Philip and of so many groups of Christian brethren on this coast seems to point to the successful labours of this Evangelist in bringing about these conversions.

*Virgins*. By general consent this does not mean merely that the daughters were unmarried, but that they had embraced the state of virginity. In all probability they "prophesied" or spoke under inspiration in private.

11. He took Paul's girdle. The Jewish prophets were fond of such symbolical methods of proclaiming their meaning (see Jer. xiii. 1-11; xxvii. 2; Ezech. iv. 1-3; v. 1-4). *Agabus* (see vii. 27).

12. We besought him not to go to Jerusalem. These repeated warnings of the Spirit, and clearer knowledge daily

they who were of that place, besought him not to go up to Jerusalem.

13. Then Paul answered and said: What do you mean weeping and afflicting my heart? for I am ready not only to be bound, but also to die in Jerusalem, for the name of the Lord Jesus.

14. And when we could

not persuade him, we ceased, saying: The will of the Lord be done.

15. And after those days, being prepared,<sup>1</sup> we went up to Jerusalem.

16. And there went also with us some of the disciples from Cesarea, bringing with them one Mnason, a Cyprian, an old disciple, with whom we should lodge.

*St. Paul is apprehended in the Temple by the Jews—vv. 17-40.*

17. And when we were come to Jerusalem, the brethren received us gladly.

18. And the day following Paul went in with us to James, and all the ancients were assembled.

19. And when he had saluted them, he related particularly what things God had wrought among the gentiles by his ministry.

20. But they, hearing it, glorified God, and said to

#### A. V.

<sup>1</sup> We took up our carriages.

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growing of the intense hatred of the Jews against Paul, at last induced St. Luke and his companions to join in their entreaties that he should not go to Jerusalem.

13. What do you mean weeping and afflicting my heart? The Apostle's sensitive and affectionate nature could not bear these appeals. He was "constrained in his spirit" to go and he had no fear of death. But their tears and prayers unnerved him.

15. Being prepared, we went to Jerusalem (*ἀποσκευασάμενοι*) The term often means "having packed our baggage" on horse or mule. The journey to Jerusalem was probably performed on horseback.

16. Bringing with them one Mnason. Better translated, "bringing us to one Mnason, an old disciple," one of those who had perhaps heard our Lord Himself.

18. Paul went in to James, the Bishop of Jerusalem.

20. Better, "Zealots for the law". Zealots was a technical term for those of strictest observance.

him: Thou seest, brother, how many thousands there are among the Jews who have believed; and they are all zealous for the law.

21. Now, they have heard of thee, that thou teachest those Jews who are among the gentiles to forsake Moses, saying that they ought not to circumcise their children, nor to walk according to the custom.

22. What is it, therefore? the multitude must indeed come together: for they will hear that thou art come.

23. Do, therefore, this that we say to thee: We have four men who have a vow upon them.

24. Having taken these with thee, purify thyself with them: and bestow on them,<sup>1</sup> that they may shave their heads: and all will know that the things which they have heard of thee are false;<sup>2</sup> but that thou thyself also walkest, keeping the law.

25. As for those of the gentiles who have believed, we have written,<sup>3</sup> decreeing that they should refrain

#### A. V.

<sup>1</sup> Be at charges with them.

<sup>2</sup> Are nothing.

<sup>3</sup> After "written" add "we have concluded that they observe no such thing".

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21. Thou teachest Jews to forsake Moses. This, of course was untrue. But it gives some idea of the intensity of the feeling against the Apostle when his fellow Christians spread such reports against him.

22. What is it therefore? What then is to be done?

24. Bestow upon them. Bestow an alms upon them that they may be able to finish their vow and shave their heads.

*Thou thyself also walkest.* Add, "in the Christian way of salvation, yet keeping the law of Moses". St. Paul would not allow the rites of the Mosaic law to be forced upon the Gentile Christians, nor did he consider them binding on Jewish Christians like himself. Still he thought they might be lawfully observed by Jewish Christians, and he himself, to avoid scandal, observed them (see xvi. 3). For the rite of purification after a Nazarite vow, see Numbers vi.

25. As for those Gentiles who have believed, we have decreed. St. James does not desire that St. Paul should make any change in his teaching with regard to the Gentiles beyond what was decreed at the Council of Jerusalem,

themselves from that which has been offered to idols, and from blood, and from things strangled, and from fornication.

26. Then Paul having taken to him the men, the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.

27. But while the seven days were drawing to an end, those Jews who were of Asia, when they saw him in the temple, stirred up all the people, and laid hands upon him, crying out :

28. Men of Israel, help :

This is the man that teacheth all men everywhere against the people, and the law, and this place: and moreover hath brought in gentiles into the temple,<sup>1</sup> and hath violated this holy place.

29. For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.

30. And the whole city was in an uproar; and there was a concourse of people. And having seized on Paul, they drew him out of the temple: and immediately the doors were shut.

31. And as they were

#### A. V.

<sup>1</sup> Brought Greeks.

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*viz.*, that for the sake of peace they should abstain from certain practices that were very offensive to Jews. St. Paul, however, was a Jew.

26. Then Paul taking the men. See the large-hearted Apostle submitting at once to St. James's advice, and practising the "works of the law". The Apostle joined himself to the exercises of purification of these men, and as he was going to pay for the victims he gave notice to the priests of the day when the purification would be accomplished, that an oblation might be offered for each of them.
28. He hath violated the holy place. The middle court of the Temple none but Jews were allowed to enter. A Gentile trespassing there was liable to death.
30. Immediately the doors were shut by the attendants of the Levites, who feared the tumult might spread into the Temple.
31. It was told the tribune that all was in confusion. The tribune

seeking to kill him, it was told the tribune of the band,<sup>1</sup> that all Jerusalem was in confusion :

32. Whoforthwith, taking with him soldiers and centurions, ran down to them: and when they saw the tribune and the soldiers, they left off beating Paul.

33. Then the tribune, coming near, took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

34. And some cried out one thing, some another, among the multitude: and when he could not know the certainty because of the tumult, he commanded him to be brought into the castle.

35. And when he was come to the stairs it hap-

pened that he was borne up by the soldiers, because of the violence of the people.

36. For the multitude of the people followed after, crying out: Away with him.

37. And as Paul was about to be brought into the castle, he said to the tribune: May I speak something to thee? Who said: Canst thou speak Greek?

38. Art not thou that Egyptian, who before these days didst raise a tumult, and didst lead forth into the desert four thousand men that were murderers?

39. But Paul said to him: I am indeed a Jew,<sup>2</sup> a man of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, permit me to speak to the people.

#### A. V.

<sup>1</sup> To the chief captain of the band.

<sup>2</sup> I am a man which am a Jew.

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was termed chiliarch. He commanded the Roman garrison lodged in the Tower of Antonia overlooking the Temple, a tower built by Herod the Great and named after Mark Antony, the famous triumvir. The garrison had to be especially alert on the great festivals, such as this of Pentecost, on account of the mixing of men of so many different nations.

33. To be bound with two chains, thus fulfilling the prophecy of Agabus.

38. A certain Egyptian three years previously had drawn a number of people from the city, telling them Jerusalem was going to fall to ruins.

40. And when he had to the people. And a great given him leave, Paul, silence being made, he standing on the stairs, spoke to them in the beckoned with his hand Hebrew tongue, saying :

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*Murderers* (σικαρίου, *sicarii*). Assassins. A secret society that carried short daggers (*sica*), and hired themselves to murder those who were marked out as their victims.

40. Hebrew tongue, or Aramaic, a dialect of the Syriac spoken by the Palestinian Jews.

### QUESTIONS.

1. Describe the voyage from Miletus to Jerusalem, and give the situation of Coos, Rhodes, Patara, Tyre, Ptolemais.
2. Who were St. Philip the Evangelist, Agabus, Mnason, the "murderers," "that Egyptian"?
3. What was the advice given to St. Paul by St. James?
4. What were the false charges against the Apostle's teaching?
5. Describe the vow of purification taken by the Apostle.
6. Mention some particulars regarding the Roman garrison in Jerusalem.
7. Explain with reference to context :—
  - (a) Four daughters who were virgins.
  - (b) We besought him not to go to Jerusalem.
  - (c) Being prepared we went up to Jerusalem.
  - (d) He hath violated the holy place.



## CHAPTER XXII.

### ST. PAUL'S DEFENCE BEFORE THE PEOPLE—VV. 1-21.

1. MEN, brethren, and fathers, hear ye the account which I now give you.

2. And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.

3. And he saith: I am a man who am a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel,<sup>1</sup> taught according to the truth of the law of the fathers, zealous<sup>2</sup> for the law, as also all you are this day.

4. And I persecuted this way unto death, binding and delivering into prisons both men and women.

5. As the high priest doth bear me witness, and all the ancients:<sup>3</sup> from whom also taking letters, I went to the brethren at Damascus, to bring them bound from thence to Jerusalem, that they might be punished.

6. And it came to pass, as I was going and drawing near to Damascus at mid-

#### A. V.

<sup>1</sup> According to the perfect manner.

<sup>2</sup> Zealous towards God.

<sup>3</sup> And all the estate of the elders.

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3. Gamaliel. One of the most respected teachers of the law, the grandson of the great Hillel. He is supposed to be one of the "many" who believed in Christ but shrank from confessing Him (John xii. 42). Paul, Stephen and Barnabas "sat at his feet" as his disciples. Tradition says that he became a Christian.

*Zealous*, better, "zealots" for the law.

4. I persecuted this way, *i.e.*, those of this way. That is, "this way of salvation". It was a short expression for Christianity.

5. As the high priest doth witness. The Apostle probably preserved the document given to him by the high priest when sending him to Damascus.

6. There shone a great light about me. Like a flash of lightning

day, that suddenly there shone from heaven a great light round about me :

7. And, falling on the ground, I heard a voice saying to me : Saul, Saul, why persecutest thou me ?

8. And I answered : Who art thou, Lord ? And he said to me : I am Jesus of Nazareth, whom thou persecutest.

9. And they that were with me saw indeed the light ;<sup>1</sup> but they heard not the voice of him that spoke with me.

10. And I said : What shall I do, Lord ? And the Lord said to me : Arise, and go into Damascus : and there it shall be told thee of all things that thou must do.

11. And whereas I did not see for the brightness

of that light, being led by the hand by my companions, I came to Damascus.

12. And one Ananias, a man according to the law,<sup>2</sup> having a good character from all the Jews dwelling there,

13. Coming to me, and standing by me, said to me : Brother Saul, receive thy sight. And I the same hour looked upon him.

14. And he said : The God of our fathers hath pre-ordained thee,<sup>3</sup> that thou shouldst know his will, and see the Just One, and shouldst hear the voice from his mouth.

15. For thou shalt be his witness to all men of those things which thou hast seen and heard.

16. And now, why delayest thou ? Rise up, and

#### A. V.

<sup>1</sup> After "light" add "and were afraid".

<sup>2</sup> A devout man according to the law.

<sup>3</sup> Hath chosen thee.

---

it blinded him, although it was midday, when the light of the sun was at its brightest.

*Damascus.* One of the oldest towns in the world, a paradise in the midst of deserts. It is watered by the River Abana. It is even in our days an important town.

14. **The Just One.** Christ Himself was by excellence the Just, the Righteous One. See also Acts iii. 14 and vii. 52 for other examples of the use of this term.

15. **Thou shalt be His witness.** The same words were used by Jesus when He appointed His Apostles. St. Paul by these terms is ranked with the other Apostles.

16. **Calling upon His name.** Before baptism the Catechumens

be baptised, and wash away thy sins, calling upon his name.

17. And it came to pass, when I was come again to Jerusalem, and was praying in the temple, that I was in a trance.

18. And saw him, saying unto me: Make haste, and go quickly out of Jerusalem: because they will not receive thy testimony concerning me.

19. And I said: Lord, they know that I cast into prison, and beat in every synagogue, them that believed in thee.

20. And when the blood of Stephen thy witness<sup>1</sup> was shed, I stood by and consented, and kept the garments of them who killed him.

21. And he said to me: Go: for unto the nations afar off will I send thee.<sup>2</sup>

#### A. V.

<sup>1</sup> Thy martyr Stephen.

<sup>2</sup> I will send thee far hence unto the Gentiles.

must call upon the name or power of Christ, from whom they look for grace, justice and salvation.

19. They know that I cast into prison them that believed in Thee. Paul could not understand why the Jews should be so hostile to him. They knew how earnest he was as a Pharisee. Surely, he says, they will believe that I am quite as earnest now, and not refuse to hear my message. The Apostle was too large-hearted himself to understand how bitterly his countrymen resented his preaching to the Gentiles. It may be asked how St. Paul could reply thus after our Lord had commanded him to go out of the city. It may be that St. Paul wished to make reparation in the same city where he had played the part of a persecutor.

21. Unto the nations afar off will I send thee. This was the blow that lashed the Hebrews into fury. They heard without interruption the miracle of his conversion, they heard him speak of "the Just One," of his heavenly message, but that he should be ordered to pass over the "chosen nation" and carry the message of salvation to the hated and despised Gentiles was more than they could bear.

The argument of the Apostle is not difficult to follow. He reminds them that he was once a strict Pharisee than whom no one was more zealous for the law. He was converted from his ways by a miracle, which no one

*He escapes scourging by claiming Roman citizenship—*  
 vv. 22-30.

22. And they heard him until this word, and then lifted up their voice, saying: Away with such a one from the earth;<sup>1</sup> for it is not fit that he should live.

23. And as they cried out and threw off their garments, and cast dust into the air,

24. The tribune<sup>2</sup> commanded him to be brought into the castle, and to be scourged, and to be tortured;<sup>3</sup> that he might know for what cause they cried out thus against him.

25. And when they had bound him with thongs, Paul saith to the centurion standing by him: Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26. Which having heard, the centurion went to the tribune, and told him, saying: What art thou about to do?<sup>4</sup> for this man is a Roman citizen.

27. Then the tribune came, and said to him: Tell me, if thou art a Roman? But he said: Yes.

#### A. V.

<sup>1</sup> Away with such a fellow.

<sup>2</sup> The chief captain.

<sup>3</sup> And bade that he should be examined by scourging.

<sup>4</sup> Take heed what thou doest.

---

could resist. Another miraculous voice ordered him to go to the Gentiles. Could any one blame him for an action that had the sanction of such signs and wonders?

23. They threw off their garments and cast dust into the air. This is still the custom in Persia when the peasants have a complaint to lay before their governors.

24. Commanded him to be brought into the castle. Lysias, the tribune, could not understand Paul's Hebrew. He saw that the people were accusing Paul of some great crime, and after the barbarous custom of the time he determined to get the true statement from him by the scourge.

*Commanded him to be scourged and tortured.* Literally, "that he should be examined by the scourge". It was the Roman practice to strip the victim to the waist and bind him with leather thongs to a pillar. The Jewish law forbade more than "forty stripes save one," but in

28. And the tribune answered: I obtained the being free of this city with a great sum.<sup>1</sup> And Paul said: But I was born so.<sup>2</sup>

29. Immediately, therefore, they that were about to torture him departed from him:<sup>3</sup> the tribune also was afraid, after he understood that he was a Roman citizen,

and because he had bound him.

30. But on the next day, being desirous to know more diligently for what cause he was accused by the Jews,<sup>4</sup> he loosed him, and commanded the priests to come together, and all the council; and, bringing forth Paul, he set him before them.

#### A. V.

<sup>1</sup> With a great sum obtained I this freedom.

<sup>2</sup> I was free born.

<sup>3</sup> They that should have examined him.

<sup>4</sup> Because he would have known the certainty wherefore he was accused of the Jews.

the Roman torture there was no limit to the number of stripes.

28. I obtained the being free of this city with a great sum. Under the emperors the governors of provinces were allowed to grant the privileges of Roman citizenship. It became a source of income to them, as they charged large sums for the favour. In this way Lysias obtained the freedom. One may remember here the famous words of Cicero (in Verrem, Act. II., v. 66): "It is a crime to bind a Roman citizen, an outrage to scourge him, and almost a parricide to slay him. What shall I say of crucifying him?"

30. Commanded the Priests and Council to come together. This was the Sanhedrim, the great Council of the Nation. It was composed of the chiefs of the twelve tribes, the twenty-four chiefs priests, of the elders and scribes—seventy-two in all.

#### QUESTIONS.

1. Give a summary of St. Paul's speech to the Jews, and explain the arguments for his defence.

2. What was the point that made the Jews interrupt the speech? Give the account.

3. Explain the difference between the Roman freedom of Paul and that of Lysias.

4. Give a full account of St. Paul's conversion.

5. What was the difference between the Roman and Jewish method of scourging?

6. Who were Gamaliel, the Sanhedrim, the Just One?

7. What mistake with regard to his countrymen did the sincerity and earnestness of the Apostle lead him to commit?

8. Explain with reference to context :—

(a) I persecuted this way.

(b) Thou shalt be His witness.

(c) Calling upon His name.

(d) Commanded him to be scourged and tortured

## CHAPTER XXIII.

HE DECLARES THE DOCTRINE OF THE RESURRECTION BEFORE  
THE COUNCIL, AND THROUGH THEIR DISSENSIONS ESCAPES  
—VV. I-II.

- |                                                                                                                                                                   |                                                                                                                  |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------|
| <p>1. AND Paul, looking upon the council,<sup>1</sup> said: Men, brethren, I have conversed with an entire good conscience before God until this present day.</p> | <p>Ananias commanded them who stood by him to strike him on the mouth.</p>                                       |
| <p>2. And the high priest</p>                                                                                                                                     | <p>3. Then Paul said to him: God shall strike thee, thou whited wall; for sitteth thou there to judge me ac-</p> |

A. V.

<sup>1</sup> Earnestly beholding the council.

1. I have conversed with a good conscience before God. Greek, "I have fulfilled the office given me by God"; or, I have lived according to the laws of God.
2. Commanded them to strike him on the mouth. In the same manner our Blessed Lord was struck when on His trial before the high priest. No doubt the Apostle's free bearing and absence of cringing irritated this brutal judge.
3. God shall strike thee, thou whited wall. "Whited wall" was a Hebrew phrase for a hypocrite, who was fair and white outside, but full of sins and bitterness within. Compare our Lord's denunciation of the Pharisees as "whited sepulchres" (Matt. xxiii. 27). These words of the Apostle were a prophecy, for a few years later this Ananias was hunted down by the "sicarii" and murdered in a ditch. Some of the fathers have thought that St. Paul was a little wanting in meekness on this occasion, but others think that he showed virtue in not allowing himself to be crushed by the brutality of Ananias. And our Blessed Lord's answer to Annas after receiving the blow was very spirited (John xviii. 23).



according to the law, and contrary to the law commanded me to be struck?

4. And they that stood by said: Dost thou revile the high priest of God?

5. And Paul said: I knew not, brethren,<sup>1</sup> that he is the high priest; for it is written, Thou shalt not speak evil of the prince of thy people.<sup>2</sup>

6. And Paul, knowing that the one part were

Sadducees, and the other Pharisees, cried out in the council: Men, brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question.

7. And when he had said this, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided.

#### A. V.

<sup>1</sup> I wist not, brethren.

<sup>2</sup> Of the ruler of thy people.

---

5. I. knew not that he was the high priest. A number of explanations of this answer have been suggested by commentators. It is simpler, however, to suppose that the Sanhedrim being summoned to the Roman castle would come in their ordinary dress, so that there was nothing to distinguish the high priest from the rest. About this time too there was great uncertainty who was the high priest, and St. Paul seeing a number of the Sanhedrim before him was quite unable to distinguish the high priest. Even if he saw one presiding over the council, he could hardly be expected to know that it was the high priest.

6. Sadducees. This was the wealthy sect of the Jews, eaten up with worldliness and infidelity. They held all the chief offices in their hands, and rigorously kept out the Pharisees from important positions. The Pharisees requited this treatment with the bitterest hatred against the Sadducees.

7. A dissension between the Sadducees and the Pharisees. The Sadducees denied the dogma of the resurrection (Luke xx. 27), the Pharisees affirmed it, and the opposition resulted in frequent contests. St. Paul meant that the resurrection of Christ was the central doctrine of Christianity. In gaining friends for himself by setting these two factions by the ears he shows great shrewdness. Nor was he in this, as some have said, wanting in

8. For the Sadducees say that there is no resurrection, nor angel, nor spirit; but the Pharisees confess both.

9. Now a great clamour was raised. And some of the Pharisees,<sup>1</sup> rising up, contended, saying: We find no evil in this man: what if a spirit hath spoken to him, or an angel?<sup>2</sup>

10. And when there arose a great dissension, the

tribune, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11. And the night following the Lord, standing by him, said: Be constant;<sup>3</sup> for as thou hast testified of me in Jerusalem, so must thou bear witness also in Rome.

*The sicarii plot his death—vv. 12-22.*

12. And when it was day some of the Jews assembled together, and bound themselves with a curse, saying, that they would neither

eat nor drink till they had killed Paul.

13. And they were more than forty men that had made this conspiracy.

A. V.

<sup>1</sup> The scribes that were of the Pharisees' part.

<sup>2</sup> Add "let us not fight against God".

<sup>3</sup> Be of good cheer.

---

candour. He was a Pharisee still in all that was good in the teaching and practices of that set, although he dissociated himself from their errors and bad spirit.

9. What if a spirit hath spoken to him? Add, "we may be found to be opposing God". See Gamaliel's speech, cap. v. 39.

10. Fearing lest Paul should be torn to pieces. The two parties must have come to blows; the Pharisees defending Paul.

11. The night following the Lord stood by him. These heavenly visions were graciously sent by God when he was feeling more particularly the difficulties of his situation.

12. The Jews bound themselves with a curse. These were *sicarii* who undertook to kill Paul. In order to satisfy their masters, the Sadducees, they swore that they would not eat or drink till they had carried out their purpose; and they called upon God to *curse* them if they broke their oath.

14. And they came to the chief priests and the ancients, and said: We have bound ourselves under a curse<sup>1</sup> that we will eat nothing till we kill Paul.

15. Now, therefore, do you with the council signify to the tribune, that he bring him forth to you,<sup>2</sup> as if you meant to know something more certain concerning him;<sup>3</sup> and we, before he come near,<sup>4</sup> are ready to kill him.

16. And when Paul's sister's son had heard of their lying in wait, he came and entered into the castle, and told Paul.

17. Then Paul, calling to him one of the centurions, said: Bring this young man to the tribune; for he hath something to tell him.

18. So he took him and brought him to the tribune, and said: Paul the prisoner desired me to bring this young man to thee, who hath something to say to thee.

19. And the tribune, taking him by the hand, went aside with him privately, and asked him: What is it that thou hast to tell me?

20. And he said: The Jews have agreed to desire thee that thou wouldst bring forth Paul to-morrow into the council, as if they meant to inquire something more certain concerning him:

21. But do not thou give credit to them: for there lie in wait for him more than forty men of them,<sup>5</sup> who have bound themselves by oath neither to eat nor

#### A. V.

<sup>1</sup> Under a great curse.

<sup>2</sup> That he bring him down to you to-morrow.

<sup>3</sup> You would inquire something more perfectly concerning him.

<sup>4</sup> And we or ever he come near.

<sup>5</sup> More than forty men.

---

16. As this young man had no difficulty in entering St. Paul's prison, we may infer that St. Luke could have likewise entered. This shows how he may have ascertained all the facts that he records. For although sacred writers were inspired what to write, they first, like other writers, collected the facts with an accuracy that even the unbelievers are compelled to admire.

21. Waiting for thy promise. Waiting for the promise to bring forth Paul, the fulfilment of which they were hoping to obtain from the tribune (v. 15).

to drink till they kill him: and they are now ready, waiting for thy promise.

22. The tribune, there- fore, dismissed the young man, charging him to tell no man that he had made known these things to him.

*He is sent under strong escort to Cesarea*—vv. 23-35.

23. Then having called two centurions, he said to them: Make ready two hundred soldiers, that they may go as far as Cesarea, and seventy horsemen, and two hundred spearmen, from the third hour of the night.

24. And provide beasts, that they may set Paul on, and bring him safe to Felix the governor.

25.<sup>1</sup> (For he feared lest the Jews might take him, away by force, and kill him, and he should afterwards

be slandered as if he was to receive money.)

26. *And he wrote a letter after this manner: Claudius Lysias to the most excellent governor Felix, greeting.*

27. This man, having been seized by the Jews, and ready to be killed by them, I rescued, coming in with an army, having understood that he is a Roman.

28. And being desirous to know the cause which they objected to him, I brought him forth into their council.

A. V.

<sup>1</sup> Omit v. 25.

23. By providing an escort of 470 men and horses for Paul, Lysias showed his determination that there should not be the least risk to Paul's life. The Apostle invariably meets with consideration at the hands of the Roman officials. His charm of manner and eloquence of speech seem to have impressed them. What a contrast to his treatment by his own countrymen.

*Third hour of the night.* That is the third from sunset, about 9 or 10 P.M. of our time.

24. Felix the governor, *i.e.*, the procurator of Judea. He had been in early life a slave to Antonia, the mother of the Emperor Claudius, and afterwards obtained his freedom. He was a man of evil life, lustful and cruel. Tacitus says of him (*Annales*, xii. 54) "that he wielded the power of a tyrant in the spirit of a slave".

26. Most excellent governor (*κράτιστε*). Note that this is the term applied to Theophilus to whom the "Acts" were dedicated.

29. Whom I found to be accused of questions concerning their law ; but to have nothing laid to his charge worthy of death or of bands.

30. And when it was told me that they had prepared an ambush for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell.

31. Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris.

32. And the next day,

leaving the horsemen to go with him, they returned to the castle :

33. Who, when they were come to Cesarea, and had delivered the letter to the governor, presented Paul also before him.

34. And when he had read it, and had asked of what province he was, and understood that he was of Cilicia ;

35. I will hear thee, said he, when thy accusers come. And he commanded him to be kept in Herod's judgment hall.

31. Antipatris, forty-two miles from Jerusalem ; a town much embellished and enlarged by Herod, and named after his father Antipater.

33. Cesarea, about thirty miles from Antipatris. Herod the Great spent enormous sums in the erection of this city. He built there a spacious harbour and a palace for himself, and made it the seat of government. It was at the time when St. Paul was sent there the seat of the Roman governor of Palestine.

35. To be kept in Herod's judgment hall. Gr., *prætorium*. A *prætorium* was partly palace and partly barracks for troops. The courts of law were also held there.

### QUESTIONS.

1. Who were Lysias, Ananias, Sadducees ?
2. Describe the escort and journey from Jerusalem to Cesarea.
3. Is there anything disedifying in St. Paul's " God shall strike thee, thou whited wall " ?
4. How do you explain his words, " I did not know that he was the high priest " ?
5. Can you give three instances of the considerate treatment that St. Paul received from Roman officials ?
6. Give an account of the Apostle's escape from the Sanhedrim.
7. What vision comforted him ?
8. How was the ambushade of the forty Sicarii frustrated ?

9. Is there not a statement in the letter of Lysias that is not quite correct?

10. Explain with reference to the context :—

(a) Thou whited wall.

(b) I have conversed with a good conscience before God.

(c) The Jews bound themselves with a curse.

(d) Waiting for thy promise.

(e) The third hour of the night.

(f) To be kept in Herod's judgment hall.

## CHAPTER XXIV.

THE JEWS ENGAGE TERTULLUS TO ACCUSE PAUL BEFORE  
FELIX—VV. 1-9.

1. AND after five days the high priest Ananias came down, with some of the ancients, and one Tertullus an orator, who went to the governor against Paul.<sup>1</sup>
2. And Paul being cited, Tertullus began to accuse him, saying: Whereas, through thee, we live in much peace, and many things are rectified by thy foresight,<sup>2</sup>
3. We accept it always, and in all places, most excellent Felix, with all thankfulness.
4. But that I be no farther tedious to thee, I beseech thee, of thy clemency, to hear us in a few words.
5. We have found this a pestilent man,<sup>3</sup> and rais-

### A. V.

<sup>1</sup> Informed the governor.

<sup>2</sup> Very worthy deeds are done unto this nation by thy providence.

<sup>3</sup> A pestilent fellow.

1. **Five days**, *i.e.*, after Paul's arrival in Cesarea. Ananias, having been called a "whited wall," would have felt specially vindictive. Tertullus was a Roman advocate, whom the Jews had to employ to plead their cause in Latin or Greek before the Roman governor. Tertullus like Paulus is a Roman name, although Tertullus may have been a Jew, for he uses the first person "we" and says "according to our law".
2. **Are rectified** (*κατορθώματα*). Better, "excellent things are being done to the nation through your providence". Felix had put down the insurrection of the Egyptian and his followers (xxi. 38).
5. **Author of the sect of Nazarenes**. "Ringleader" of the sect. Nazarene is meant for a term of contempt (see John i. 46).



ing seditions among all the Jews throughout the whole world, and author of the sedition<sup>1</sup> of the sect of the Nazarenes:

6. Who also attempted to profane the temple; whom we apprehended, and would have judged according to our law.

7. But Lysias the tribune, coming upon us, took him

away with great violence out of our hands,

8. Commanding his accusers to come to thee: from whom thou, being judge,<sup>2</sup> mayest know all these things of which we accuse him.

9. And the Jews also assented, and said that these things were so.

*Paul's defence before Felix—vv. 10-21.*

10. Then Paul answered, (the governor making a sign to him to speak:) Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself.

11. For thou mayest understand, that there are yet but twelve days since I went up to adore in Jerusalem:

12. And neither in the temple did they find me disputing with any man, nor causing any concourse of the people, neither in the synagogues,

13. Nor in the city: neither can they prove to thee the things of which they now accuse me.

14. But this I confess to thee, that, according to the

A. V.

<sup>1</sup> A ringleader of the sedition.

<sup>2</sup> By examining of whom thyself.

---

8. From whom thou being judge mayest know these things. "From whom (*i.e.*, Paul), having examined him (*ἀνακρίνας*), thou mayest know these things." It is not unlikely that Tertullus is brutal enough to suggest that the Apostle be examined by torture.

10. For many years thou hast been judge over this nation. Although Felix had not been long Procurator of Judea, he had held lesser posts in the government of districts of Judea, and was therefore well acquainted with Jewish manners and religion.

11-13. Paul gives a flat denial to the charge of creating a sedition, and defies his accusers to prove it.

sect which they call a heresy,<sup>1</sup> so do I serve the Father and my God, believing all things which are written in the law and the prophets:

15. Having hope in God, which these also themselves look for,<sup>2</sup> that there shall be a resurrection of the just and unjust.

16. In this I myself also study<sup>3</sup> to have always a conscience without offence toward God and toward men.

17. Now after many years I came to bring alms to my nation, and offerings, and vows.<sup>4</sup>

18. In which they found me purified in the temple, not with a crowd, nor with a tumult:

19. But certain Jews of Asia, who ought to be present before thee, and to accuse, if they had anything against me.

20. Or let these men themselves say,<sup>5</sup> if they found me in any iniquity, when standing before the council,

21. Except it be for this one voice only, that I cried out, standing among them: That concerning the resurrection of the dead am I judged this day by you.

#### A. V.

<sup>1</sup> According to the way which they call heresy.

<sup>2</sup> Which they themselves also allow.

<sup>3</sup> Herein do I exercise myself.

<sup>4</sup> Omit "vows".

<sup>5</sup> Or let these same here say.

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*Twelve days.* I.e., from his going up to Jerusalem to the present trial. The time being so short, Felix could easily test his statements.

14. Believing all things written in the law. He claims to be as good an Israelite as they; he serves God according to his interpretation of the law.

16. In this I myself also study to have a conscience without offence. (Gr., ἀσκήω.) "In this hope of a resurrection I exercise myself and labour to have a good conscience." From this Greek word is derived our term *ascetic* ("one who exercises himself in spiritual practices").

17. I came to bring alms to my nation. Which he had collected from his Gentile converts in Macedonia and Achaia for the poor in Jerusalem (see note on xx. 4).

18. In which they found me purified in the temple. During which time they found me going through the exercises of the vow of purification in the temple.

*Felix puts off his decision. He is terrified by Paul's preaching—vv. 22-27.*

22. And Felix put them off, knowing most certainly of this way, saying: When Lysias the tribune shall come down, I will hear you.<sup>1</sup>

23. And he commanded a centurion to keep him, and to let him be easy,<sup>2</sup> and that he should not hinder any of his friends to minister to him.

24. And after some days, Felix coming with Drusilla his wife, who was a Jewess, called for Paul, and heard

from him the faith which is in Christ Jesus.

25. And as he treated of justice,<sup>3</sup> and chastity, and of the judgment to come, Felix, being terrified, answered: For this time go thy way; but at a convenient time I will send for thee.

26. Hoping also, withal, that money would be given him by Paul: for which account he also frequently sent for him, and spoke with him.

#### A. V.

<sup>1</sup> I will know the uttermost of this matter.

<sup>2</sup> To let him have his liberty.

<sup>3</sup> He reasoned of righteousness and temperance.

22. Felix put them off. Felix saw that there was no case against the Apostle. He would have acquitted him, but he was perhaps itching for a bribe, or else anxious not to offend the Jews.

*Knowing most certainly of this way.* Having accurate knowledge of that "way"; the general term for Christianity. *I will hear you* (διαγνώσομαι): I will go thoroughly into these matters. Some would translate the whole phrase as belonging to Felix's speech: "When I have accurate knowledge of this way, I will hear you". But note that after saying this he put off the inquiry indefinitely.

24. He sent for Paul. It looks as if either he or Drusilla had become anxious to know more of the Christian faith. But, as it so often happens, on hearing the holiness of life required of its followers, he drew back, and stifling the voice of conscience, put an end to the interview.

25. Felix being terrified. He well might be; he had persuaded Drusilla to leave her lawful husband and marry him. Drusilla was daughter of Herod Agrippa I., and sister to the Agrippa and Bernice of xxv. 13.

27. But when two years and being willing to gratify were ended, Felix had for the Jews, he left Paul a successor Pontius Festus: prisoner.

*For this time* (τὸ νῦν ἔχον), "as matters now stand".

27. Felix was recalled to Rome to answer certain charges made against him by the Jews. He was brother of Pallas, the favourite of the Emperor Claudius, and through the favourite's intercession escaped punishment for his tyranny and cruelty. He left Paul, though uncondemned, still in bonds, hoping thereby to render the Jews more favourable to him.

#### QUESTIONS.

1. Who were Tertullus, Felix, Drusilla?
2. Explain the charges against St. Paul.
3. What was his defence?
4. Why was Felix terrified at the Apostle's words?
5. Why did he not acquit him?
6. Explain with reference to context :—
  - (a) Many things are rectified by thy foresight.
  - (b) The author of the sedition of the sect of Nazarenes.
  - (c) From whom thou, being judge, mayest know these things.
  - (d) In this I myself also study to have a good conscience.
  - (e) I came to bring alms to my nation.
  - (f) In which they found me purified in the temple.
  - (g) Felix knowing most certainly of this way.
  - (h) When Lysias shall come down, I will hear you.

## CHAPTER XXV.

THE JEWS ACCUSE PAUL BEFORE FESTUS. PAUL APPEALS  
TO CÆSAR—VV. 1-12.

1. Now when Festus was come into the province, after three days he went up to Jerusalem from Cesarea.

2. And the chief priests and principal men of the Jews went to him against Paul; and they besought him,

3. Requesting favour against him, that he would command him to be brought to Jerusalem, laying wait to kill him in the way.

4. But Festus answered,

that Paul was to be kept in Cesarea, and that he himself should go very shortly thither.

5. Let them, therefore, saith he, among you that are able, going down with *me*, accuse him, if there be any crime in the man.

6. And having stayed among them no more than eight or ten days, he went down to Cesarea; and the next day he sat in the judgment seat, and commanded Paul to be brought.

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2. The chief priests went to him against Paul. They poured out their complaints and accusations against Paul.

3. Laying wait, lying in wait.

4. Festus answered that he was to be kept at Cesarea. He had presumably been warned by Lysias of the plots of the Jews. His answer was clear and firm.

5. Let them among you that are able accuse him. *Οἱ δυνατοί* means "men of position". Festus will not have any mob gatherings against his prisoner. In such a case as this none but men of position are fit to bring the charge against Paul.

6. The next day he commanded Paul to be brought. He lost no time in bringing on the business; his predecessor had wasted two years over it. Festus bore a good character as governor or procurator. He did much to put down the *sicarii* and to bring the province into order. He died before completing his second year of office.

7. And when he was brought, the Jews that were come down from Jerusalem stood about him, objecting many and grievous accusations, which they could not prove :

8. Paul making answer : That neither against the law of the Jews, nor against the temple, nor against Cæsar, have I offended in any thing.

9. But Festus, being willing to gratify the Jews, answered Paul, and said : Wilt thou go up to Jerusalem, and there be judged of these things before me ?

10. Then Paul said : I stand at Cæsar's tribunal,<sup>1</sup> where I ought to be judged : to the Jews I have done no injury, as thou very well knowest.

11. For if I have injured them, or have committed any thing that deserveth death, I refuse not to die : but if there be nothing of these things whereof they accuse me, no man can deliver me to them. I appeal to Cæsar.

12. Then Festus, having conferred with the council, answered : Hast thou appealed to Cæsar ? To Cæsar shalt thou go.

#### A. V.

<sup>1</sup> Cæsar's judgment seat.

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9. **To gratify the Jews.** Festus was a much better governor than Felix ; but he could not resist the temptation to court favour with the Jews.

10. **I stand at Cæsar's tribunal.** "As a Roman citizen I take my stand at Cæsar's tribunal and ask for a Roman verdict." He knew that to go to Jerusalem meant certain death.

11. **I appeal to Cæsar.** It was the privilege of a Roman citizen to claim to be tried in Rome. This word "appeal" stopped all further proceedings. When Festus sought the advice of his council on the matter they agreed that Paul had the right to appeal and that his appeal must be admitted.

*Cæsar.* The brilliant exploits and genius of Julius Cæsar had so filled the world that all succeeding emperors and princes took the name of Cæsar as one of the loftiest titles. The emperors of Germany, Austria, and Russia still retain this title, calling themselves Kaiser and Tsar respectively.

*Agrippa desires to hear Paul*—vv. 13-22.

13. And after some days king Agrippa and Bernice came down to Cesarea to salute Festus.

14. And as they stayed there many days, Festus told the king concerning Paul,<sup>1</sup> saying: There is a certain man left prisoner by Felix;

15. Concerning whom, when I was at Jerusalem, the chief priests and the ancients of the Jews said to me, demanding condemnation against him.

16. To whom I answered: It is not the custom of the Romans to condemn any man, before that he who is

accused have his accusers present, and that he have liberty of making his defence, to clear himself of the things laid to his charge.

17. When, therefore, they were come hither, without any delay, on the day following, I sat on the judgment seat, and commanded the man to be brought forth.

18. Against whom, when the accusers stood up, they brought in no cause wherein I could suspect any evil:<sup>2</sup>

19. But had certain questions of their own super-

## A. V.

<sup>1</sup> Declared Paul's cause unto the king.

<sup>2</sup> None accusation of such things as I supposed.

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3. Agrippa. Called the Less, the great-grandson of Herod the Great. The Herods played an unenviable part in the early history of Christianity. Herod the Great was the executioner of the Innocents. His son Antipas murdered St. John Baptist, and mocked our Saviour. His grandson Agrippa the Elder imprisoned St. Peter and killed St. James. Agrippa the Less was an improvement on his predecessors in this respect, for he does not attempt to injure Paul. He was however quite their equal in wickedness, for at this very time he had taken his sister Bernice to wife. He distinguished himself by being more wicked perhaps than any of his race.

*Bernice* was his sister, a woman of great cleverness and attractiveness, but of the most abandoned life. She was in fact notorious as another Messalina.

19. Of one Jesus, deceased, whom Paul affirmed to be alive.



stitution against him, and of one Jesus, deceased, whom Paul affirmed to be alive.

20. And as I was in doubt of this manner of question, I asked him whether he would go to Jerusalem and there be judged of these things.

21. But Paul appealing

to be reserved to the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.

22. Then Agrippa said to Festus: I would also hear the man myself. Tomorrow, said he, thou shalt hear him.

*Paul is brought before Agrippa—vv. 23-27.*

23. And on the next day, when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience,<sup>1</sup> with the tribunes and principal men of the city, Festus commanding it, Paul was brought forth.

24. And Festus saith:

King Agrippa, and all ye men who are here present with us, you see this man, about whom all the multitude of the Jews made their request to me at Jerusalem,<sup>2</sup> petitioning and crying out that he ought not to live any longer.

25. Yet have I found

#### A. V.

<sup>1</sup> Place of hearing.

<sup>2</sup> Have dealt with me both at Jerusalem and also here.

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Festus was evidently a plain, matter-of-fact Roman, who was quite puzzled with these religious questions. This was his blunt way of summing up the burning disputes between Paul and his adversaries.

21. Augustus (Σεβαστός). "One to be venerated." This title was taken by Augustus as he had declared himself perpetual high priest. It was afterwards assumed by his successors. The "venerated one" at this time was Nero!

23. Agrippa and Bernice were come with great pomp. St. Luke in writing the words "with pomp" must have thought of the father of Agrippa coming down to this very town of Cesarea "arrayed in royal apparel," and how the "Angel of the Lord struck him and he expired". Acts xii. 23. The love of display was a family vice.

As St. Luke was with the Apostle at Cesarea for two years, it is supposed that during this time he began the

nothing that he hath committed worthy of death. But he himself appealing unto Augustus, I have determined to send him.

26. Concerning whom I have nothing certain to write to my lord. Wherefore I have brought him forth before you, and espe-

cially before thee, O king Agrippa, that, examination being made, I may have something to write.

27. For it seemeth to me unreasonable to send a prisoner, and not to signify the things laid to his charge.

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writing of the Gospel and the Acts. He perhaps lodged with Philip the Evangelist, who would be able to give him much information, although the narrative reads like that of an eye-witness.

26. **To my lord.** Note the term. Augustus and Tiberius would not take this title, so offensive to Roman ears. It was adopted by Claudius and his successors. *That I may have something to write.* Agrippa as a Jew might be expected to understand better and explain to Festus the "questions of their own superstition"

#### QUESTIONS.

1. What treatment did St. Paul receive at the hands of Festus?
2. Give some account of Festus, Agrippa, Augustus, Cæsar.
3. Why was St. Paul brought before Agrippa?
4. Give instances of the undying hatred of the Jews to St. Paul.
5. Explain with reference to the context :—
  - (a) The chief priests went to him against Paul;
  - (b) Let them amongst you that are able accuse him.
  - (c) I stand at Cæsar's tribunal.
  - (d) I appeal to Cæsar.
6. Explain why was it that Paul appealed to Cæsar.

## CHAPTER XXVI.

PAUL GIVES AN ACCOUNT TO AGRIPPA OF HIS LIFE, CONVERSION, AND CALLING—VV. 1-23.

1. THEN Agrippa said to Paul: Thou art permitted to speak for thyself. Then Paul, stretching forth his hand, began to make his answer.

2. I think myself happy, O king Agrippa, that I am to answer for myself this day before thee concerning all the things of which I am accused by the Jews;

3. Especially as thou knowest all, both customs and questions, which are

among the Jews: wherefore I beseech thee to hear me patiently.

4. And my life, indeed, from my youth, which was from the beginning among my own nation in Jerusalem, all the Jews do know:

5. Having known me from the beginning (if they will give testimony), that, according to the most sure sect of our religion,<sup>1</sup> I lived a Pharisee.

6. And now I stand under judgment for the hope of

A. V.

<sup>1</sup> After the most straitest sect.

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3. As thou knowest all, both customs and questions. Agrippa, knowing the customs that were of general use, and the questions that were actively discussed among the Jews, could say, if he would, how entirely the teaching, for which St. Paul was attacked, was in accord with the prayers and hopes of Israel.
4. And my life all the Jews do know. This is his first argument. Not a word can be said against his private life; he cannot therefore be such a criminal.
6. The hope of the promise which God made to our fathers. This is the hope mentioned in v. 23, *viz.*, that God would send a Messias who would be the first to rise from the dead. For this hope the twelve tribes are daily pray-

the promise which God made to our fathers :

7. Unto which our twelve tribes, serving night and day, hope to come. For which hope, O king, I am accused by the Jews.

8. Why should it be thought a thing incredible with you, that God should raise the dead ?

9. And I myself was, indeed, persuaded that I ought to do many things in opposition to the name of Jesus of Nazareth ;

10. Which also I did at Jerusalem, and many of the saints I shut up in prisons, having received

authority from the chief priests : and when they were put to death, I brought the sentence.<sup>1</sup>

11. And I punished them often in every synagogue, and compelled them to blaspheme : and being yet more mad against them, I persecuted them even unto foreign cities.

12. Whereupon, when I was going to Damascus, with authority and permission of the chief priests,

13. At mid-day, O king, I saw in the way a light from heaven ; above the brightness of the sun, shining about me and those

#### A. V.

<sup>1</sup> I gave my voice against them.

ing. His second argument then is : Is there anything criminal in this ?

8. **Why should it be thought incredible that God should raise the dead?** This was clearly part of the promise for the fulfilment of which they were praying—the promise of everlasting life, and of the entering into glory. The words are probably aimed at Festus, who had been mocking at the resurrection of the dead. The Apostle does not give any reasons “why it should not be thought incredible”. Probably the arguments were those usual and St. Luke thought it unnecessary to report them.

10. **I brought the sentence.** Probably “from the judges to the executioners”. (*ψῆφος*), literally a pebble stone. Votes were given by casting pebbles into an urn, hence the derived sense. It may mean, “I voted for their death,” alluding to the custom of the ancients in criminal cases to acquit with a white pebble, and condemn with a black one.

12. **Whereupon.** *Ἐν οὗτο.* That is, “in reference to which matters”

that were in company with me.

14. And when we were all fallen down to the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad.<sup>1</sup>

15. And I said: Who art thou, Lord? And the Lord answered: I am Jesus, whom thou persecutest.

16. But rise up, and stand upon thy feet: for to this end have I appeared to thee, that I may make thee a minister and a witness of those things which thou hast seen, and of those things for which I will appear to thee;

17. Delivering thee from the people, and from the nations unto which now I send thee,

18. To open their eyes, that they may be converted

#### A. V.

<sup>1</sup> Against the pricks.

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14. I heard a voice speaking in the Hebrew tongue. This is the only addition made to the previous accounts of his conversion. In other respects this version is the shortest; it omits reference to his blindness and baptism.

*It is hard for thee to kick against the goad.* The goad was a wooden staff tipped with iron, which drovers used to urge on their oxen. As it was hard for the poor beast to kick against his driver when armed with so terrible a weapon, so it was hard for Paul to resist the movements of grace that were urging him to repent. From this we learn that Paul even before his conversion had begun to feel that he was not doing right, and had perhaps endeavoured to resist the voice of conscience by throwing himself into active work.

16. A minister of those things for which I will appear to thee. There Christ promises future revelations to the Apostle for his instruction. He tells us in Gal. i.: "The Gospel preached by me, I learned it by the revelation of Jesus Christ".

17. Delivering thee from the people. "The people" are the Jews; "the nations," the Gentiles. Christ promises to watch over and deliver the Apostle from dangers either from Jew or Gentile, in order that he may "open their eyes to be converted". Some prefer to translate (ἐξαιρούμενος) "chosen from".

from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a lot among the saints, by the faith that is in me.<sup>1</sup>

19. Whereupon, O king Agrippa, I was not incredulous to the heavenly vision :<sup>2</sup>

20. But preached first<sup>3</sup> to them that are at Damascus, and at Jerusalem, and throughout all the country of Judea, and to the gentiles, that they should do penance, and turn to God, doing works worthy of penance.

21. For this cause the Jews, when I was in the temple, having apprehended me, attempted to kill me.<sup>4</sup>

22. But, being aided by the help of God, I continue to this day, witnessing both to small and great ; saying no other thing than those which the prophets and Moses did say should come to pass :

23. That Christ should suffer, and that he should be the first that should rise from the dead, and should show light to the people, and to the gentiles.

#### A. V.

<sup>1</sup> Inheritance among them which are sanctified by faith that is in me.

<sup>2</sup> Disobedient to the vision.

<sup>3</sup> But showed first.

<sup>4</sup> Went about to kill me.

19. I was not incredulous to the heavenly vision. This is his third point of defence. Was it a criminal thing to carry out what had been ordered him by a heavenly vision, and one too so unmistakeable as to overcome his former prejudices ?

22. I continue to this day witnessing. This perhaps may refer to his life during the last two years at Cesarea. He had freedom to preach Christ and he used it to the utmost.

*Those things which Moses and the prophets did say should come to pass.* What are these things ? 1. That the Messiah would have to suffer. 2. That the dead should live again. 3. That the Gospel should be preached to the Gentiles. All these doctrines were sharply disputed among the Jews, and are perhaps the "questions" referred to in v. 3. Note also that the first two hang together. In John xii. 34, certain Jews declare that "the Christ abideth for ever," and therefore could not die. They thus left out of account the resurrection.

*The effect of Paul's speech : he is declared innocent of the charge—vv. 24-32.*

24. Now, as he was speaking these things, and giving an account,<sup>1</sup> Festus said with a loud voice: Paul, thou art beside thyself, much learning doth make thee mad.

25. And Paul said: I am not mad, most excellent Festus: but I speak words of truth and sobriety.

26. For the king knoweth of these things, to whom

also I speak with confidence:<sup>2</sup> for I am persuaded that none of these things are hidden from him; for neither were any of these things done in a corner.

27. Believest thou the prophets, O king Agrippa? I know that thou believest.

28. Then Agrippa said to Paul: In a little thou persuadest me to become a Christian.<sup>3</sup>

#### A. V.

<sup>1</sup> Omit "giving an account".

<sup>2</sup> I speak freely.

<sup>3</sup> Almost thou persuadest me to be a Christian.

"That the Christ ought to suffer" is affirmed by our Lord Himself (Luke xxiv. 26), and repeated in many passages of the Acts and the Gospels.

24. Thou art beside thyself, much learning hath made thee mad. It may mean "thy many books" (*γράμματα*), *i.e.*, the Scriptures have turned thy head. To the matter-of-fact Festus it appeared lunacy for a man to proclaim that his great Prophet must lead a suffering life on earth, and then raise His body to life again.

This also may throw a little light on Paul's life at Cesarea. Festus may often have come across him studying old parchments—the Holy Scriptures of the Old Testament.

28. In a little thou persuadest me to become a Christian. This is a literal translation, but does not clearly explain what the words mean. The Anglican Authorised Version has "almost thou persuadest me to be a Christian," which the Greek will not bear. The Revised Version has "with but little persuasion thou wouldst fain make me a Christian". This is better and may be freely rendered, "Thou seemst to think that it takes very little to turn me into a Christian". Agrippa may have been impressed by Paul's burning words, and v. 26 seems to imply that Paul saw this in him. But the king wished to stifle his conscience, and hence his evasive



29. And Paul said: I would to God that, both in little and in much, not only thou, but also all that hear me this day, should become such as I also am, except these chains.<sup>1</sup>

30. And the king rose up, and the governor, and Bernice, and they that sat with them.

31. And when they were gone aside, they conferred with one another, saying: This man hath done nothing that deserveth death or chains.

32. And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Cæsar.

### A. V.

<sup>1</sup> Were both almost and altogether such as I am, except these bonds.

answer. This is the first time that the term "Christian" is recorded to have been used by any in authority. The term itself from its Latin formation seems to have been given by Romans (xi. 26). It was probably meant as a term of reproach, something like our "Papist". The Christians called themselves "The brethren," "The saints," "This way," and the Jews called them "Nazarenes".

29. In little and great. That is, whether it will take little trouble or great.

*These chains*, by which Paul was chained to the soldier that guarded him.

### QUESTIONS.

1. Give a summary of St. Paul's defence before Agrippa.
2. What was the effect of the speech (a) upon Festus, (b) upon Agrippa?
3. Does the speech give us any insight into Paul's life at Cesarea?
4. How does this account of his conversion before Agrippa differ from the previous account in his speech to the Jews?
5. Explain with reference to the context:—
  - (a) The hope of the promise of God made to the fathers.
  - (b) It is hard for thee to kick against the goad.
  - (c) A minister of those things for which I shall appear to thee.
  - (d) Delivering thee from the people.
  - (e) A lot among the saints.
  - (f) Thou art beside thyself, much learning doth make thee mad.
  - (g) In a little thou persuadest me to be a Christian.
  - (h) That the Christ should suffer.

## CHAPTER XXVII.

PAUL SAILS FOR ROME. HIS VOYAGE TO MYRA—VV. 1-5.

1. AND when it was determined that he should sail into Italy, and that Paul with the other prisoners should be delivered to a centurion named Julius, of the band Augusta,

2. Going on board a ship of Adrumetum,<sup>1</sup> we weighed anchor, being about to sail by the coast of Asia; Aris-

tarchus, the Macedonian of Thessalonica, continuing with us.

3. And the next day we came to Sidon. And Julius, treating Paul courteously, permitted him to go to his friends, and to take care of himself.<sup>2</sup>

4. And when we had launched from thence, we

### A. V.

<sup>1</sup> A ship of Adramyttium.

<sup>2</sup> To refresh himself.

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1. Centurion, Julius, of the band Augusta. Augustus had formed a body of officers to travel to and from Rome to all parts of the empire for the purpose of seeing that the city was regularly supplied with food and all necessities of life. They were also used for police purposes and to conduct prisoners. Julius was one of this band of officers.

2. Adrumetum. This is a mistake for Adramyttium. Adrumetum was a city in Africa, Adramyttium was a town on the coast of Mysia, opposite the isle of Lesbos.

3. Sidon. In Phœnicia, one of the most ancient cities in the world. It was the great shipyard of ancient days, and it is wonderful what good ships they built.

*Julius treating Paul courteously.* Another instance of the favourable impression made by the Apostle on Roman officials.

The very full account that St. Luke here gives us of the voyage and shipwreck, which at first sight might seem unworthy of an inspired pen, is in reality invaluable, as it affords powerful evidence of the genuineness of the story.

sailed under Cyprus, because the sea of Cilicia and Pamphylia, we came to Lystra,<sup>1</sup> the winds were contrary. which is in Lycia :

5. And having sailed over

*His voyage to Good Havens—vv. 6-13.*

6. And there the centurion, finding a ship of Alexandria sailing for Italy, he put us aboard her. 7. And when for many days we had sailed slowly, and were scarce come over against Cnidus, the wind

A. V.

<sup>1</sup> To Myra.

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*To take care of himself.* (Gr.), "to enjoy the benefit of their kind attentions," which perhaps included provision of things necessary for the voyage.

4. **We sailed under Cyprus, because the winds were contrary.** During the autumn, the season in question, the north-westerly winds blow very fiercely and constantly in the Levant. It was a trying thing for a ship bound for the north-west, as this was, to make its course. It would naturally take a northerly direction and sail as closely as possible by the eastern shores of Cyprus, so as to obtain all the shelter it could.
5. **Having sailed over the Sea of Cilicia and Pamphylia.** keeping as near as possible to the shores of these countries, where the north-westerns would be less violent. They could also thus avail themselves of the westward currents and the land breezes. *We came to Lystra.* A mistake of the MSS. for *Myra*, which was the great harbour for ships on this coast.
6. **Finding a ship of Alexandria.** The centurion had apparently intended to sail to Adramyttium and thence to Macedonia, across which they would have journeyed by land, taking ship again across the Hadriatic to Brundisium. But he seems to have preferred the direct route by sea, and so now transferred himself, his soldiers and prisoners, to the Alexandrian ship. This was probably one of the vessels of the imperial navy for supplying Rome with corn; which explains why the centurion assumed the command (v. 11). It must have been a large ship to carry 276 persons, probably about 180 feet long.
7. **The wind not permitting.** The shore of Asia now began to trend off to the north-west, and the vessel became more and more exposed to the prevailing wind. They could

not permitting us, we sailed near Crete, by Salmone;<sup>1</sup>

8. And with much difficulty sailing by it, we came to a certain place which is called Good Havens,<sup>2</sup> near to which was the city of Thalassa.<sup>3</sup>

9. And when much time was spent, and when sailing now was dangerous, because the fast was now past, Paul comforted them,

10. Saying to them: Ye men, I see that the voyage begins to be with danger and much damage, not only of the lading and ship, but also of our lives.

11. But the centurion believed the pilot and the master of the ship,<sup>4</sup> more than those things which were said by Paul.

12. And whereas it was not a commodious haven

#### A. V.

<sup>1</sup> Over against Salmon.

<sup>2</sup> Fair Havens.

<sup>3</sup> City of Lasea.

<sup>4</sup> The master and owner of the ship.

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work no farther, and eventually they had to shift their course southwards, seeking the shelter of the south coast of Crete. In doing so they found it hard to round Cape Salmone.

9. **The fast was now past.** The Day of Atonement (Lev. xxiii. 26), which fell about our Michaelmas: after this the Levant becomes very stormy and dangerous for navigation.
10. They would have done better to follow the Apostle's advice, which was dictated perhaps by divine inspiration, perhaps also by his large experience of the sea. The difficulty was that the harbour of Good Havens was exposed to the north-west winds.
11. **The master of the ship.** Perhaps better, "the captain of the ship," employed in supplying Rome with corn.
12. **If by any means they might reach Phenice.** That was the difficulty. A glance of the map will show that in order to reach Phenice, they must sail north-west right in the teeth of the strong prevailing winds. The chance of being able to do this at that time of the year was barely possible. *Looking towards the south-west and north-west.* If we take these words literally as they stand, a harbour looking south-west and north-west would be very little protection against westerly winds. Phenice is the modern *Lutro*, the entrance of the harbour looks east, and is surrounded by high land on the south-west and north-west. We may explain the words by supposing

10 winter in, the greatest part<sup>1</sup> gave counsel to sail thence, if by any means they might reach Phenice, to winter there, which is a haven of Crete, looking toward the south-west and north-west.<sup>2</sup>

13. And the south wind blowing gently, thinking that they had obtained their purpose, when they had loosed from Asson they sailed close by Crete.

*The ship is caught by a gale ; for fourteen days is tempest-tossed—vv. 14-26.*

14. But not long after there arose against her a tempestuous wind, called Euro-aquilo.<sup>3</sup>

was carried away, and could not bear against the wind, giving up the ship to the winds, we were driven.<sup>4</sup>

15. And when the ship

16. And running under a

A. V.

<sup>1</sup> The more part.

<sup>2</sup> Lieth towards the S.W. and N.W.

<sup>3</sup> Euroclydon.

<sup>4</sup> We let her drive.

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that St. Luke meant that a person entering the harbour of Phenice would look toward the quarter from which the south-west and north-west winds blow ; but a ship would be sheltered by the land on these sides.

13. They loosed from Asson. There is no town of this name in Crete. It is generally admitted that it is mistake for *ἄσσον*, an adverb meaning "close by". "They sailed close by Crete."

14. There arose a wind called Euro-aquilo. In the Gr. it is termed Euroclydon, a word not found elsewhere. Our version "Euro-aquilo," the north-east wind, is admitted to be the best reading. They were just rounding Cape Matala with a favouring south wind, when suddenly a north-east wind from Mount Ida broke over the ship and rendered it quite unmanageable. A modern writer says: "The winds that blow from off Mount Ida come down from these mountains fit to lift a ship out of the water".

15. Bear against (*ἀντοφθαλμεῖν*), "to look straight at, to face".

16. The ship was a strong one and was driven in a south-westerly direction before the gale. Fortunately they were able to run under the island of Cauda (mod., Gozo), and for twelve miles they would have a little smoother water. They took advantage of this lull to hoist up the boat

certain island that is called Cauda, we had much work to come by the boat:

17. Which being taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, they let down the sail-yard,<sup>1</sup> and so were driven.

18. And we being mightily tossed with the tempest, the next day they threw overboard:<sup>2</sup>

19. And the third day they cast out with their own hands the tackling of the ship;<sup>3</sup>

20. And neither sun nor stars appearing for many

#### A. V.

<sup>1</sup> We shake sail.

<sup>2</sup> They lightened the ship.

<sup>3</sup> We cast out.

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that was towing at the stern—for so suddenly had the storm fallen upon them that they were unable to do this before.

17. They used helps, undergirding the ship. In nautical language this operation is called "frapping". It consists of passing several strong cables around the hull of the ship to prevent the planks from starting under the violence of the storm. In ancient times, when ships' timbers were not so firmly fastened as now, this operation had frequently to be resorted to.

*Lest they should fall into the quicksands.* A glance at the map will show that the north-east gale was driving them full in the direction of the great quicksands off the coast of Africa, the Syrtis Major.

*They let down the sail-yard* (χαλάσαντες τὸ σκεῦος). Σκεῦος is a general word to denote any part of the ship's fittings. Probably what is meant is that they brought down all the sail that could be got down, leaving just enough to keep the ship's head to the wind. *So were driven* before the wind. In order to make the vessel drift to the west she must in nautical terms have been *laid* to with her right side to the wind or on the starboard tack.

18. They threw overboard. What it was is not specified—probably all that could be spared to lighten the ship.

19. They cast out the tackling of the ship. Some think by this is meant the mainyard, an immense spar almost as long as the ship, which would require the passengers to help the sailors with their own hands.

20. Neither sun nor stars appearing. In these days before compasses were invented, seamen had to guide themselves by the heavenly bodies. In their absence the

days, and no small storm threatening, all hopes of our safety were now lost.

21. And after they had fasted a long time, Paul, standing in the midst of them, said: You should, indeed, O ye men, have hearkened to me, and not have put off from Crete, and to have suffered this harm and loss.<sup>1</sup>

22. And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but only of the ship.

23. For an angel of God, whose I am, and whom I serve, stood by me this night,

24. Saying: Fear not, Paul; thou must be brought before Cæsar: and, behold, God hath given thee all them that sail with thee.

25. Wherefore, sirs, be of good cheer: for I believe God, that it shall so be, as it hath been told me.

26. But we must come into a certain island.

*The ship runs aground on the coast of Malta; all lives are saved—vv. 27-44.*

27. Now after the fourteenth night was come, as we were sailing in the Adria

about midnight, the shipmen deemed that they discovered some country.<sup>2</sup>

#### A. V.

<sup>1</sup> To have gained this harm.

<sup>2</sup> They drew near to some country.

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captain would be hopelessly ignorant of the direction in which they were drifting.

21. After they had fasted a long time. Under these circumstances a regular meal was not to be thought of. The ship was deluged with water that put out the fires; all hands were constantly taking turns at the pumps; and above all this there was the sickening fear lest death should come upon them at any moment. Thus eating was out of the question. Paul, knowing that the hourly fear of death was causing them to refuse food, endeavoured to raise their spirits by assuring them that not a life of those on board should be lost. His words seem to have had little effect.

27. Sailing in the Adria. This name included not only the Adriatic Sea, but all that lies between Sicily and Malta on the west, and Greece and Crete on the east.



28. And they sounded, and found twenty fathoms: and going on a little farther, they found fifteen fathoms.

29. Then, fearing lest we should fall upon rough places,<sup>1</sup> they cast four anchors out of the stern, and wished for the day.

30. But as the shipmen sought to fly out of the ship, having let down the boat into the sea, under the pretence as though they would have cast anchors out of the foreship,

31. Paul said to the centurion, and to the soldiers: Unless these stay in the ship, you cannot be saved.

32. Then the soldiers cut

off the ropes of the boat, and let her fall off.

33. And when it began to be light, Paul besought them all to take food, saying: This day is the fourteenth day that you have waited and continued fasting, taking nothing.

34. Wherefore I pray you to take some food for your health's sake; for there shall not a hair of the head of any of you perish.

35. And when he had said these things, taking bread, he gave thanks to God in the presence of them all; and when he had broken it, he began to eat.

36. Then were they all of

#### A. V.

<sup>1</sup> Upon rocks.

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*The shipmen deemed that they discovered some country. During the night the vessel passed northwards of Koura Point, a headland in the northern extremity of Malta. The practised ears of the sailors would hear the roar of the breakers on the shore. This alarmed them, and their fears were increased by finding how rapidly the water was shoaling—first twenty fathoms, then fifteen. There was no other course but to let go four anchors out of the stern and wish for day. These held the vessel for a time and enabled it to point shorewards.*

30. The shipmen sought to fly. The pretence was specious enough, as it would have been safer to anchor at the bow also. They would have to row out a little way in the boat so as to throw the anchor more advantageously. Their intention was then to row off and leave the landsmen to their fate. Paul saw the danger and informed his friend the centurion, who promptly cut the boat adrift.

better cheer, and they also took food.

37. And we were, in all, in the ship, two hundred and seventy-six souls.<sup>1</sup>

38. And when they had eaten enough, they lightened the ship, casting out the wheat into the sea.

39. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into which they thought, if they could, to thrust in the ship.

40. And when they had weighed the anchors, they

committed themselves to the sea, loosing also the rudder bands; and hoisting up the mainsail to the wind, they made toward the shore.

41. And when we had fallen into a place where two seas met, they ran the ship aground: and the forepart, indeed, sticking fast, remained immovable, but the hinder part was broken with the violence of the sea.

42. And the soldiers' counsel was to kill the prisoners, lest any of them,

#### A. V.

<sup>1</sup> Threescore and sixteen souls.

38. They lightened the ship, so that it might draw as little water as possible.

39. They knew not the land. It is now agreed that St. Paul's Bay, Malta, which tradition had always declared to be the scene of the shipwreck, was the *land* in question. The situation of Koura Point, which the vessel passed in the night, and where the breakers were heard, likewise the soundings of the twenty and fifteen fathoms, exactly correspond.

*A certain creek with a shore* (αἰγιαλός). A smooth or yielding shore. It looked like a creek, but it turned out to be a narrow channel, separating a small island (Salmoneta) from the mainland—another point of identification with St. Paul's Bay.

40. They committed themselves to the sea. Gr., they let them (the anchors) fall into the sea.

*Loosing the rudder bands.* Two large oars, one on each side of the stern, acted as rudders in the ancient vessels. They had been lashed up either during the storm or in the previous night, and being loosed were now ready again to guide the ship to the yielding shore.

41. The fore-part sticking fast. The shore at this part is of a clayey formation.

swimming out, should escape.

43. But the centurion, willing to save Paul, forbade it to be done:<sup>1</sup> and he commanded them who could swim to cast themselves first out, and save themselves, and get to land :

44. And the rest, some they carried on planks, and some on those things that belonged to the ship. And so it came to pass, that every soul got safe to land.<sup>2</sup>

#### A. V.

<sup>1</sup> Kept them from their purpose.

<sup>2</sup> They all escaped safe to land.

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*The hinder part was broken by the violence of the sea (ἐχύετο). Imperf., "began to break up". The strong sea from without rushing through the narrow channel was too much for the shattered ship.*

#### QUESTIONS.

1. Give a full account of the Apostle's voyage from Sidon to Rome.
2. Who were the companions of his voyage?
3. There were three occasions during this voyage when the Apostle gave his advice to those on board ship. What was the advice on each occasion, and how was it received?
4. Give instances (3) of the considerate treatment the Apostle received at the hands of Roman officials.
5. Explain how it was that the ship could not reach Phenice.
6. Give a full narrative of the fourteen days from Crete to Malta.
7. Explain how all escaped safe to shore.
8. Give reason for believing that St. Paul's Bay, Malta, was the scene of the shipwreck.
9. Give a short note on Sidon, Good Havens, Phenice, Syrtis, Adria.
10. What is a better reading for Adrumetum, Lystra, and Asson in our version?
11. Explain with reference to context :—
  - (a) Julius, centurion of the band Augusta.
  - (b) To take care of himself.
  - (c) The fast was now past.
  - (d) There arose a wind Euro-aquilo.
  - (e) Undergirding the ship.

## CHAPTER XXVIII.

### ST. PAUL STAYS THREE MONTHS IN MALTA—VV. 1-10.

1. AND when we had escaped,<sup>1</sup> then we knew that the island was called Melita. But the barbarians showed us no small courtesy:

2. For, having kindled a fire, they refreshed us all, because of the rain falling<sup>2</sup> and of the cold.

3. And when Paul had gathered together a bundle of sticks, and had laid them on the fire, a viper, coming out of the heat, fastened on his hand.

4. And when the barbarians saw the beast<sup>3</sup> hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who though he hath escaped the sea, yet vengeance suffereth him not to live.

5. And he, indeed, shaking off the beast into the fire, suffered no harm.

6. But they supposed that he would begin to swell<sup>4</sup> up, and that he would sud-

#### A. V.

<sup>1</sup> When they were escaped.

<sup>2</sup> Of the present rain.

<sup>3</sup> The venomous beast.

<sup>4</sup> Howbeit they looked when he should have swollen.

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1. *Melita.* There can be no doubt that this was the island of *Melita*.

*Barbarians.* This word in the mouth of the ancients did not mean more than races which were neither Greek nor Roman, but were strangers in language and customs. The Maltese are descended from the Phœnicians and still speak a dialect of that language.

3. *A viper fastened on his hand.* There are no vipers at present in Malta; the island is now so thickly populated that all venomous reptiles have been killed off. It is clear that the viper stung the Apostle, and nothing but a miracle saved him from death.

4. *Vengeance suffereth him not to live.* That is the Goddess of Vengeance—in Greek, *Δίκη*, in Latin *Astræa*.

denly fall down and die. And they, waiting for it a long time, and seeing that no harm was done to him, changing their minds, they said he was a god.

7. Now, in those places were possessions of the chief man of the island, named Publius; who received us, and for three days entertained us courteously.

8. And it happened that the father of Publius lay

sick of a fever, and of a bloody flux; to whom Paul entered in, and when he had prayed, and laid his hands on him, he healed him.

9. Which being done, all that had diseases in the island came, and were healed:

10. Who also honoured us with many honours; and when we were to set sail they laded us with such things as were necessary.

*Paul sails for Rome—vv. 11-16.*

11. And after three months we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors.<sup>1</sup>

12. And when we were

come to Syracuse, we stayed there three days.

13. From thence, coasting<sup>2</sup> we came to Rhegium; and after one day, the south wind blowing, we came the second day to Puteoli;

**A. V.**

<sup>1</sup> Castor and Pollux.

<sup>2</sup> We fetched a compass.

7. The chief man of the island, named Publius. Gr., *πρῶτος*. Some old inscriptions have recently been discovered in Malta, and we find from them that the proper title for the governor of the island was *πρῶτος*, or "the first". Tradition says that St. Paul appointed Publius the first Bishop of Malta, and that afterwards he became Bishop of Athens.

8. The father lay sick of fever and bloody flux. Gr., the father afflicted with fever and dysentery lay ill in bed.

11. Whose sign was the Castors. The figurehead of the ship carried a carving of the pagan gods Castor and Pollux.

13. Coasting we came to Rhegium—*περιελθόντες*, or "going round". This may mean either skirting the east coast of Sicily, or making a circuit outwards to get the advantage

14. Where meeting with brethren, we were invited to stay with them seven days: and so we went for Rome. Forum and the Three Taverns: whom when Paul saw, he gave thanks to God, and took courage.

15. And from thence, when the brethren had heard of us, they came to meet us, as far as Appii Forum, and the Three Taverns, whom when Paul saw, he gave thanks to God, and took courage.

A. V.

<sup>1</sup> After "Rome" insert "the centurion delivered the prisoners to the captain of the guard".

of the westerly breeze, which they would lose if too near the shore. The Anglican version for "coasting" has "fetching a compass," an obsolete nautical term for "making a circuit".

*The south wind blowing* took them rapidly through the Straits of Messina and brought them from Rhegium to Puteoli, a distance of 182 miles in twenty-six hours. Puteoli is the modern Pozzuoli on the head of the Bay of Naples. In ancient times it was the port where passengers landed for Rome, the ships in the meantime going to Ostia, where they discharged their merchandise into small boats that could ascend the Tiber to Rome. Julius and his prisoners disembarked at Puteoli and went the rest of the way by land.

15. When the brethren had heard of us—some of them doubtless being friends with whom St. Paul had become acquainted at Corinth and elsewhere. The greetings in Rom. xvi. 1-15, and the final verses of the Epistles to the Philippians, Ephesians, Colossians, and to Philemon—all written during this sojourn at Rome—when taken in connection with Acts, enable us to see who were his friends and companions at this time. *Appii Forum*, the forum, or market-place of Appius, about forty miles from Rome. Ten miles nearer Rome on the great Appian way was *Tres Tabernæ*, Three Taverns or shops, a town of considerable importance in Roman times.

16. Many MSS. of the Greek text add, "The centurion delivered the prisoners to the *Stratopedarch*". The term is not met with in the Classics. It is thought that this was the commanding officer of the centurions who were employed by Augustus in foreign service.

*Paul addresses the Roman Jews; he preaches freely in Rome—vv. 17-31.*

17. And after the third day he called together the chief of the Jews. And when they were assembled, he said to them: Men, brethren, I having done nothing against the people, or the custom of our fathers, was delivered up a prisoner from Jerusalem into the hands of the Romans:

18. Who, when they had examined me, would have let me go, for that there was no cause of death in me:

19. But the Jews opposing it, I was forced to appeal to Cæsar; not that I had anything to accuse my nation of.

20. For this cause, therefore, I desired to see you, and to speak to you; because that for the hope of Israel I am bound with this chain.

21. But they said to him: We neither received letters concerning thee out of Judea, neither did any of the brethren that came hither relate or speak any evil of thee.

22. But we desire to hear from thee what thou thinkest: for as concerning this sect, we know that it is everywhere contradicted.

23. And when they had appointed him a day, there came very many to him to his lodgings; to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning till evening.

24. And some believed the things that were said, and some believed not.

25. And when they agreed not among them-

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17. The chief of the Jews. They were very numerous in Rome, and lived in a district called the Trastevere (*i.e.*, across the Tiber).

20. For the hope of Israel, see cap. xxvi. 6.

21. We neither received letters. Perhaps they had not yet had time to arrive.

*Neither did any speak evil of thee.* From this it appears that the chief opposition to the Apostle came from the Jews of Asia and Palestine.

22. This sect is everywhere contradicted, *i.e.*, reviled. We gather from this that already the Christians were "everywhere".

25. When they agreed not Paul said this one word. From morning till night he had laboured to prove to them that



selves, they departed, Paul saying this one word: Well did the Holy Ghost speak to our fathers by Isaias the prophet,

26. Saying: Go to this people, and say to them: With thê ear you shall hear, and shall not understand; and seeing you shall see, and shall not perceive:

27. For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have shut: lest, perhaps, they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28. Be it known, therefore, to you, that this salvation of God is sent to the gentiles, and they will hear it.

29. And when he had said these words, the Jews went out from him, having a great debate among themselves.

30. And he remained two whole years in his own hired lodging; and he received all that came in to him,

31. Preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ, with all confidence, without prohibition.

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Jesus is the Messias; but upon a certain and apparently the larger number of the Jews all his labour is lost and he is obliged to speak the *one* last word—the application to them of the words of Isaias.

31. Preaching the kingdom of God without prohibition. The Apostle was treated leniently, although he was not allowed to leave his apartments without the company of the soldier to whom he was chained. But his friends had free access to him and he preached Christianity without any opposition from the Roman authorities. There are good reasons for believing that St. Paul's Roman preaching was attended by many conversions. Some of his converts seem to have been drawn even from the imperial household (see Philipp. i. 13; iv. 22). Many writers place the year A.D. 59 as the date of his arrival in Rome. Here the narrative of St. Luke abruptly ends. It is possible that he intended to publish a third volume giving the account of St. Paul's release from confinement and his later missionary labours. Or it may be that Theophilus, to whom his book was addressed, being a Roman, was fully acquainted with the Apostle's subsequent history, and further writing was unnecessary.

## QUESTIONS.

1. Give an account of the Apostle's life in Malta.
2. Describe fully his journey from Malta to Rome.
3. How was he employed during his confinement in Rome?
4. Quote his final words to the unbelieving Jews in Rome.
5. Explain the terms, Barbarians, Vengeance, Stratopedarch.
6. Explain with reference to context :—
  - (a) A viper fastened on his hand.
  - (b) The chief man of the island.
  - (c) Whose sign was the Castors.
  - (d) Coasting we came to Rhegium.
  - (e) Neither did any speak evil of thee.
  - (f) Preaching the kingdom of God without prohibition.

## APPENDIX I.

### ST. PAUL'S MISSIONARY JOURNEYS.

#### THE FIRST MISSIONARY JOURNEY.

By the direction of the Holy Ghost, Barnabas and Saul were ordained at Antioch and sent forth on their first Missionary Journey. Accordingly they went down to Seleucia some twenty miles off and there took ship for Cyprus. Landing at Salamis, they proceeded through the whole of the island, and visited the synagogues on their way. Probably they passed along the Roman Road which crosses the island. It was 140 miles from Salamis to Paphos, the chief town of the island, where they converted the Proconsul and struck down Elymas. From Paphos, a sail of 170 miles brought them to Perge in Pamphylia. There is no record of any preaching in Pamphylia, and here John Mark left the Apostles. A land journey of 100 miles would bring them to Pisidian Antioch, some 5600 ft. above the sea level. Here St. Paul's preaching bore great fruit, especially among the Gentiles. The Jews however became so enraged that the Apostles thought it advisable to leave Antioch and directed their steps to Iconium (Konieh), a town about 100 miles to the East. They met a similar reception in this town, the Gentiles showing themselves willing to hear the word of God, the Jews plotting St. Paul's death. Being informed of their design the Apostles fled to Lystra, twenty-five miles off. Here the lame man was cured and the people believing them to be Jupiter and Mercury proposed to worship them by offering sacrifice to them. The Jews however once more turned the minds of the people against St. Paul and persuaded them to stone him. He was left for dead, but was miraculously healed of his wounds, and rising in the night made his way to Derbe. This seems to have been the limit of their labours on the east; and retracing their steps the Apostles presently returned again through Lystra, Iconium, and Antioch, ordaining priests in every church as they went along. Arrived at Attalia, the harbour of Perge, they took ship for Antioch and thus completed their first missionary undertaking. Commentators cannot agree as to the length of this journey, some putting it at five years, others at two; but most seem to agree that it was completed in A.D. 49.

#### THE SECOND MISSIONARY JOURNEY.

After the Council of Jerusalem the two Apostles remained some time in Antioch, and then Paul proposed that they should revisit their converts. A difference, however, arose between them, as to whether they should take with them John Mark, who on the previous journey had left them. The result was that, whilst Barnabas taking John Mark went back to Cyprus, Paul, who found a willing companion in Silas, began by visiting the neighbouring churches of Syria, and of his own native country, Tarsus. From Tarsus he then took his course northwards by land to Southern Galatia.

The entrance to Southern Galatia is barred by the great mountain chain of Taurus, and the only pass into this wild country is through a narrow defile called the "Cilician Gates," some 4000 feet above the sea. Through this pass they must have gone, whence a gentle descent brought them to the plains of Lycaonia and to the towns of Derbe and Lystra, where the Apostle took Timothy as a second companion. At this point writers are not agreed as to the route followed. The most probable theory, which Professor Ramsay gives, is that by the "country of Galatia" St. Luke means not Galatia Proper, which lay a good way to the north-east, but the district in which Derbe, Lystra, and Iconium were situated. This region was called by the Romans Southern Galatia, and the western portion of it was also called Phrygia. Hence the Apostles first traversed the Phrygian region, and then proposed to go farther westward into Asia—that is not the continent, but the western part of Asia Minor, of which the capital was Ephesus. An internal direction from the Holy Ghost warned them not to preach there, and accordingly they supposed it must be God's will they should go northwards to Bithynia. Following this direction they went as far north as the confines of Mysia (κατὰ τὴν Μυσίαν), and then turned to the north-east towards Bithynia, but again the Holy Spirit withheld them. Then at last they understood that they must pass westwards through Mysia (without preaching in it as it was a part of Asia) until they reached the harbour of Troas.

*The call to Macedonia.* A vision at Troas now explained to Paul why he had not been allowed to preach in Asia. He was being guided to an important missionary journey into Europe. Accompanied, therefore, by St. Luke they sailed from Troas, and after touching the island of Samothrace, the next day they reached the harbour of Neapolis, ten miles from Philippi. At Philippi St. Paul converted Lydia, and exorcised the girl with a pythonical spirit. This girl's employers had him scourged and imprisoned; but an earthquake released him, and the magistrates, having learnt that he was a Roman citizen, came the next day to make reparation. Turning their steps westward they next arrived at Amphipolis, a journey of thirty-three miles. Thirty miles more brought them to Apollonia, and from thence thirty-seven miles due west brought them to Thessalonica. Here they encountered again the never-ceasing hostility of the Jews, which was to pursue them in Europe just as it had pursued them in Asia. They drove them from Thessalonica to Berea, and from Berea, where at first all seemed favourable, to Athens. At Athens they do not seem to have been so actively troubled, but they had much to suffer from the Jews at Corinth, to which they next resorted, and where they founded a flourishing Church. After staying a year and a half there St. Paul took ship for Syria. He touched at Ephesus and then sailed for Cesarea. He paid a hurried visit to Jerusalem and then went down to Antioch, whence he had set out for this second Missionary Journey.

### THE THIRD MISSIONARY JOURNEY.

After some stay at Antioch we find the Apostle for a third time setting out on his missionary labours. He "passed in order" through the districts of Galatia and Phrygia, "strengthening the disciples" (Acts xviii. 23). This time he was allowed to pass into Asia after crossing the mountains of Phrygia. Thus he came to be settled for two years at Ephesus, the most important centre of Western Asia. His labours there were most blessed, and "all in Asia heard the word of the Lord" (Acts xix. 10). But a tumult of the silversmiths eventually drove him forth, and he sailed from Troas into Macedonia, and it was probably at this time that he penetrated "as far as to Illyricum" (Rom. xv. 19). After his Macedonian visit he went south, apparently on

another visit to Corinth. His intention was to return thence to Jerusalem by sea, but a plot of the Jews to murder him on board compelled him to go round by land through Macedonia, and he sailed from Philippi to Troas, where he raised Eutychius to life. From Troas he travelled on foot to Assos, and taking ship from Assos he touched at Mitylene, Chios, Samos, Trogylium and Miletus. At this last place he bade farewell to the clergy of Ephesus, and embarking again touched at Coos, Rhodes and Patara. From here he sailed directly to Syria, leaving Cyprus on the left. They disembarked at Tyre and stayed there some days, then sailing on to Ptolemais and Cesarea, they proceeded by land to Jerusalem.

#### ST. PAUL'S VOYAGE TO ROME (Acts xxvii. and xxviii.).

St. Paul was imprisoned at Cesarea owing to the violence of the Jews; and seeing little hope of obtaining a fair trial in that town he determined to appeal to the Roman Emperor. Festus, the governor, admitted his appeal and despatched him to Rome under the care of the centurion Julius. The autumn was now coming on when the westerly winds in the Levant blow strongly and almost incessantly. The ship sailing from Cesarea had great difficulty in making its way west in the teeth of this wind. It was necessary to run under the shelter of land wherever it was possible. Thus they sought the east coast of Cyprus and from there made for the protection of the shores of Cilicia and Pamphylia, and so came to Myra (not Lystra). There the party changed into an Alexandrian corn ship bound for Rome. The west winds still being contrary they with great difficulty reached the promontory of Cnidus, 130 miles from Myra. Thence they sailed to Cape Salmone in Crete, and under shelter of the land they managed to reach "Good Havens". St. Paul advised the centurion to stay here for the winter, but the sailors thought they would reach Phenice, which lay a little to the west and was a better harbour for wintering. As the wind suddenly changed to the south, the captain determined to follow this second alternative and left Good Havens. He just succeeded in sounding Cape Matala when a gale from the north-east (Euro-aquilo) suddenly struck them, rendered the vessel unmanageable, and drove her rapidly to the south-east. Fortunately they presently obtained a little shelter under the coast of the island of Cauda, which enabled them to take in their boat and undergird the ship. Leaving Cauda they were again exposed to the full fury of the gale, and were in danger if they drifted in their present course of falling into the great quicksands on the coast of Africa. But they managed to get the ship's head round, so that she was driven in the direction of Malta. For a fortnight the gale blew without ceasing, everything was thrown overboard to lighten the ship, and all gave themselves up for lost. St. Paul, however, came forward to cheer them up and exhorted them to eat, for he had been shown in a vision that the lives of all on board would be saved.

On the fourteenth night the sailors heard breakers off Koura Point in Malta. They anchored at once and waited for the day. At daybreak seeing a suitable shore they determined to run the vessel on land. It was on the sand off the island of Salmoneta that the ship struck. No lives were lost, and the vessel broke up. The inhabitants of Malta received them kindly, and there they spent the winter. When navigation opened they sailed to Syracuse, and had a little difficulty in reaching Rhegium. They had a quick run to Puteoli (Pozzuoli), where they finally disembarked and went on to Rome by the Appian way, past Appii Forum and the Three Taverns.

## APPENDIX II.

### THE RECORDED DISCOURSES OF ST. PAUL.

THE five recorded discourses of the Apostle reveal his depth of character and also show how skilfully he was able to adapt his arguments to the different classes of his hearers. It was, doubtless, not without special design that St. Luke has recorded these five only. They are addressed to five different and typical classes of hearers, and show the Apostle's command of the art of oratory, for they are all masterpieces in their own style.

#### AT ANTIOCH IN PISIDIA.

HIS first recorded utterance was in the synagogue of Pisidian Antioch. When dealing with the Jews he uses only one form of argument, that of the authority of the Old Testament; the appeal to reason so common in his other discourses here finds no place. After dwelling on the ever-welcome subject of the favours of God to the chosen people, he boldly proclaims that Jesus, born of the race of David, is Israel's Saviour, appealing to the words of John the Baptist, whose authority had so greatly impressed the nation. Anticipating the objection that the rulers condemned Him to death, he replies that thereby they were simply fulfilling the prophecies of Isaiah. Asserting that Jesus is the Son of God, he appeals to the language of the 2nd Psalm—"Thou art My Son". And in support of the truth of His Resurrection, he reminds his audience of the promise of the 15th Psalm—"Thou shalt not suffer Thy Holy One to see corruption". His last words of warning are taken from the Prophet Habacuc i. 5.

#### AT JERUSALEM.

The Apostle is also introduced as addressing the Jews on the occasion of his arrest in the temple (cap. xxii.). His zeal and labours in bringing the Gentiles into the Church had exasperated the Jews to the highest pitch. In his defence he again relies entirely on the authority of the Old Testament. There is a reliance too on Jewish convictions in his appeal to the three visions—(1) the appearance and words of Jesus as Saul was journeying to Damascus: (2) the vision and words to Ananias at Damascus: (3) his own trance and directions from God in the temple. The nation knew that it was God's practice thus to instruct those whom He was commissioning. How could he disobey these voices from heaven?

#### AT LYSTRA.

At Lystra he had to deal with pagans, and here he adopts quite another style. He relies entirely upon arguments from the light of reason. He exhorts them to turn from idols to the worship of the living God, who made heaven and earth. God in the past may have appeared to allow the nations to remain in ignorance of Himself, and they may have had some excuse for



thinking that He was unmindful of them. This, however, was not the case. To prove this point he appeals to their own knowledge that much goodness has been shown them from heaven. The regularity of the seasons, the abundant supplies of food, the fulness and joy of their natural life, all point to a Ruler of the world who loves and cares for mankind.

#### AT ATHENS.

His discourse to the Athenians is a masterpiece of philosophical argument against idolatry. He contrasts their groping after truth, and their fearful worship of idols, with the knowledge of the one Mighty Creator of the Universe, the Father of all, the Giver of life, of breath and of all that we possess, from whose immensity we draw our existence and our every movement. How can we suppose so mighty a Being to be represented by a statue, sheltered by a temple or requiring the service of sacrifices? Man was created from one common stock, and the end of men of every time and every clime is to labour to know more and more of their Creator. God now shows that He is willing to overlook past infidelity and neglect by sending them His only Son, who has come down to earth to preach repentance for past sins, to promise life everlasting to all who believe in His name. In order to give an assurance that these glad tidings come from on high and that Jesus was truly sent, God raised Him up from the dead.

#### AT MILETUS.

Still another side of the Apostle's character is revealed in his address at Miletus to the "ancients" of Ephesus. At Antioch of Pisidia we see him as one learned in the law, at Lystra and Athens we see the cultured mind of a philosopher, at Miletus we come in contact with the devoted and self-sacrificing Apostle of Christ. In this address we obtain a glimpse of the burning zeal combined with the tender-heartedness of his character. He makes an appeal, which we feel could not fail to move the hardest, when he exhorts them by the titles of his long and exhausting labours spent on each person present, not to fall away in the hour of temptation. How moving too the evident sincerity with which he declares that, though perhaps imprisonment and death are awaiting him in Jerusalem, he cares little for his life, but is pained to think that they may see his face no more. What wonder, we feel as we listen to his ardent language, that there should have been but one strong cry from the priests present—a cry of admiration for their beloved Master! In conclusion he commends them to the grace of God to guard their faith and bring them to eternal life, and entreats them to follow the example of poverty and detachment that he had shown them.





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FATHER JOHN SAMMON

